

One Hundred Twenty-fifth

SEMI-ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
Salt Lake City, Utah

October 1, 2 and 3
1954

With Report of Discourses



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The One Hundred Twenty-fifth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-fifth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 1, 2, and 3, 1954.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Friday, Saturday, and Sunday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, October 2, at 7:00.

The proceedings of the general sessions were broadcast and telecast over Station KSL, and by arrangement through KSL over the following stations:

In Utah: KSVC at Richfield, KSUB at Cedar City, KVNU at Logan, KJAM at Vernal.

In Idaho: KRXX at Rexburg, KEEP at Twin Falls, KFXD at Nampa (Sunday afternoon only), KID at Idaho Falls, KJRL at Pocatello, KBAR at Burley (Sunday morning only).

In California: KEEN at San Jose (Sunday afternoon only), KRON-FM at San Francisco.

In Arizona: KTYL at Mesa.

In Colorado: KEXO at Grand Junction.

In Nevada: KLAS at Las Vegas (Sunday morning only).

In Oregon: KWRC at Pendleton.

In Washington: KTNT at Tacoma (Sunday afternoon only).

In Hawaii: KGMB at Honolulu (Edited portions of all sessions by delayed broadcast).

The proceedings of the general sessions were also televised over KSL television station, Channel 5.

All general sessions of the Conference were broadcast in the Assembly Hall on Temple Square, and in Barratt Hall (60 North Main Street), over a loudspeaking system and by television. Thousands, in addition, listened to the

services on the Tabernacle grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast in the Assembly Hall, in Barratt Hall, over public address systems, and by direct wire over a public address system to members of the Priesthood assembled in thirty-seven other Church buildings in Salt Lake City, Logan, Ogden, and Provo, Utah; Idaho Falls, Idaho; Las Vegas and Overton, Nevada; Evanston and Lovell, Wyoming; Denver, Colorado; Seattle and Tacoma, Washington; Portland, Oregon; and Long Beach, Los Angeles, Pasadena, Huntington Park, Burbank, Reseda, Santa Ana, San Diego, San Bernardino, San Francisco, Oakland, Berkeley, San Mateo, Palo Alto, San Jose, Pacific Grove, and Santa Rosa, California.

President David O. McKay presided and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of Columbia Broadcasting Company's *Tabernacle Choir and Organ* broadcast is also included in this record as is also a full account of Columbia's *Church of the Air* program.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The First Presidency: David O. McKay, Stephen L. Richards and J. Reuben Clark, Jr.

The Quorum of the Twelve Apostles: Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Henry D. Moyle, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, *, Richard L. Evans, and George Q. Morris.

Assistants to the Twelve Apostles: Thomas E. McKay, Clifford E. Young,

*Elder Adam S. Bennion absent because of illness.

Alma Sonne, ElRay L. Christiansen, John Longden, Hugh B. Brown, and Sterling W. Sill.

The First Council of the Seventy: Levi Edgar Young, Antoine R. Ivins, Oscar A. Kirkham, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, and Marion Duff Hanks.

Presiding Bishopric: **, Thorpe B. Isaacson, and Carl W. Buehner.

GENERAL OFFICERS AND OTHER
AUTHORITIES PRESENT

Church Historian and Recorder:

**Bishop Joseph L. Wirthlin absent because of illness.

Joseph Fielding Smith, and A. William Lund, Assistant.

Members of the General Welfare Committee, Church Welfare Program.

Members of Church Board of Education and Administrator Church Board of Education, Directors and Associate Directors of Institutes, and Seminary instructors.

Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders, General, Stake and Ward officers of Auxiliary Associations, etc., from all parts of the Church.

FIRST DAY

MORNING MEETING

The opening session of the Conference convened in the great Tabernacle promptly at 10 o'clock a.m., Friday, October 1.

The President of the Church, President David O. McKay presided and conducted the services. He made the following introductory remarks:

President David O. McKay:

This is the opening session of the 125th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

All the General Authorities are in attendance except Elder Adam S. Bennion, who is recuperating from a recent operation, who is desirous of being present but we advise him to follow the admonition and advice of the doctor, not to exert himself during his recuperation; and Bishop Joseph L. Wirthlin, who has been confined to the hospital and to his home for several weeks. We have a letter from Bishop Wirthlin saying he is feeling well, and he sends his love and greetings particularly "to all members of the Church through you, my constant prayer for them. My prayers go out and love go to all members who hold the Aaronic Priesthood, as deacons, teachers, or priests, including their officers and supervisors."

Elder Joseph Anderson is Clerk of the Conference.

These services, and all general sessions of the Conference, will be broadcast in the Assembly Hall and in Barratt Hall, over a public address system, and by television.

The services this morning are also being televised over KSL-TV, channel 5, of Salt Lake City, and by arrangement through KSL over nine radio stations in Utah, Idaho, and Arizona. The names of these stations have already been announced to the radio audience.

We desire to express our appreciation

to these various radio stations for their courtesy and cooperation in making available their time and facilities for these broadcasts.

You will note these gorgeous flowers arranged here on the rostrum. They are semi-tropical flowers from the Saints in Hawaii. You will be interested probably, some of you, to note that you find among them the red ginger, the torch ginger, antherium, the croton, the bird of paradise, and draecena. We express through President Haycock our sincere appreciation to the Saints who have put forth such efforts and expense in furnishing for our delight these rare, brilliant specimens of the Creator's handiwork.

We acknowledge the presence of the following distinguished visitors and others who hold prominent positions in educational circles and in the State. We are not sure that we have been able to observe all who are present, but we make note with satisfaction, as you do, of our fellow laborer, Elder Ezra Taft Benson, United States Secretary of Agriculture, who is in his accustomed place with the Twelve; also United States Senator Wallace F. Bennett; United States Representative, the Honorable William A. Dawson. I have not seen the Governor this morning. We note the presence of the Mayor of the City, Honorable Earl J. Glade. We note the presence of the Secretary of State, Mr. Lamont Toronto. We have representing education, the President of the University of Utah, Dr. A. Ray Olpin; we welcome him. We have not seen President Dixon yet of the Agricultural College. We see Dr. M. Lynn Bennion, Superintendent of Salt Lake City schools; also the President of Snow College, Dr. Lester B. Whetton, and others. We welcome you, and express satisfaction and pleasure in your presence and your cooperative spirit.

When there is a mother in the house, matters always speed well. We have many mothers here assembled in the Relief Society Singing Mothers group,

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whom we welcome with all our hearts, and love. They will furnish the music for this morning's session, under the able and professional direction of Sister Florence Jepperson Madsen. These mothers come from Salt Lake, Cache Valley, and Southern Idaho areas. Elder Frank W. Asper is at the organ.

We shall begin this session by the Relief Society Singing Mothers singing: "Incline Thine Ear," under Sister Florence Jepperson Madsen. The prayer will be offered by Elder Howard W. Hunter, President of the Pasadena Stake.

The Relief Society Singing Mothers sang the anthem, "Incline Thine Ear," after which the opening prayer was offered by President Howard W. Hunter of the Pasadena Stake.

President David O. McKay:

The Relief Society Singing Mothers, will now favor us with "Open Our Eyes," conducted by Sister Florence Jepperson Madsen. The solo will be sung by Sister Anna Jean Skidmore.

After the singing, Elder Joseph Anderson, Clerk of the Conference, will read the vital statistical data, the changes in ward and stake organizations, and the obituaries of the Church.

Singing by the Relief Society Singing Mothers, "Open Our Eyes."

President David O. McKay:

Sister Madsen, Sister Skidmore, and mothers, all who heard that beautiful singing would have me say, "Thank you, that is gloriously inspiring!"

Brother Joseph Anderson will now give the statistics.

Elder Joseph Anderson, Clerk of the Conference, read the following report:

CHANGES IN CHURCH OFFICERS STAKE, WARD AND BRANCH ORGANIZATIONS SINCE APRIL CONFERENCE, 1954

NEW STAKES ORGANIZED

Grand Coulee Stake organized April

18, 1954, from Northwestern States Mission.

Orange County Stake organized June 27, 1954, by division of East Long Beach Stake.

South Blackfoot Stake organized June 20, 1954, by division of Blackfoot Stake.

STAKE PRESIDENTS CHOSEN

Glenn E. Nielson, president of Big Horn Stake, to succeed Frank H. Brown.

Max Alexander Bryan, president of East Long Beach Stake, to succeed John C. Dalton.

Elmo Judson Bergeson, president of Grand Coulee Stake.

Leo A. Crandall, president of Kolob Stake, to succeed Ernest A. Strong.

William Grant Bangerter, president of North Jordan Stake to succeed John D. Hill.

John C. Dalton, president of Orange County Stake.

Barry P. Knudson, president of San Diego Stake, to succeed Wallace W. Johnson.

Lawrence T. Lambert, president of South Blackfoot Stake.

Robert Roscoe Garrett, president of Juab Stake, to succeed Lester H. Belliston.

C. Carlisle Carlson, president of Portland Stake, to succeed George L. Scott.

NEW WARDS ORGANIZED

Moreland Second Ward, Blackfoot Stake, formed by division of Moreland Ward.

Meridian Second Ward, Boise Stake, formed by division of Meridian Ward.

Bellflower Second Ward, East Long Beach Stake, formed by division of Bellflower and Lakewood Wards.

Lakewood Second Ward, East Long Beach Stake, formed by division of Lakewood Ward.

Phoenix Eleventh Ward, East Phoenix Stake, formed by division of Phoenix Seventh Ward.

Fresno Third Ward, Fresno Stake, formed by division of Fresno First Ward.

Fresno Fourth Ward, Fresno Stake, formed by division of Fresno Second Ward.

Sunland Ward, Glendale Stake, formerly Sunland Branch.

Gooding Second Ward, Gooding Stake, formed by division of Gooding Ward.

Ellensburg, Ephrata, Moses Lake, Moses Lake Second, Othello, Quincy and Wenatchee Wards, Grand Coulee Stake, formerly branches in Northwestern States Mission.

Parleys Fourth Ward, Highland Stake, formed by division of Rosslyn Heights and Parleys Wards.

Hawthorne Ward, Inglewood Stake, formed by division of Lawndale Ward.

Westchester Second Ward, Inglewood Stake, formed by division of Westchester Ward.

Roy Fourth Ward, Lake View Stake, formed by division of Lake View Ward.

Ogden Forty-Fifth Ward, Lorin Farr Stake, formed by division of Ogden Eighth and Twenty-First Wards.

Chandler Second Ward, Mesa Stake, formed by division of Chandler Ward.

Mesa Eleventh Ward, Mesa Stake, formed by division of Mesa Fifth, Seventh and Ninth Wards.

Mill Creek Fourth Ward, Mill Creek Stake, formed by division of Mill Creek First Ward.

Hunt Ward, Minidoka Stake, formerly Hunt Branch.

Beacon Third Ward, Monument Park Stake, formed by division of Canyoncrest Ward, Highland Stake.

Monument Park Fourth Ward, Monument Park Stake, formed by division of Hillside Ward.

Ontario Second Ward, Mt. Rubidoux Stake, formed by division of Ontario Ward.

Pomona Second Ward, Mt. Rubidoux Stake, formed by division of Pomona Ward.

Granger Fourth Ward, North Jordan Stake, formed by division of Granger Second Ward.

Kearns Third Ward, North Jordan Stake, formed by division of Kearns Ward.

Salina Third Ward, North Sevier Stake, formed by division of Salina Second Ward.

Centerville Ward, Oakland Stake, formerly Centerville Branch.

San Bruno Ward, Palo Alto Stake, formed by division of Burlingame Ward.

Buckeye Ward, Phoenix Stake, formerly Buckeye Branch.

Phoenix Tenth Ward, Phoenix Stake, formed by division of Glendale Ward.

Poplar Grove Fourth Ward, Pioneer Stake, formed by division of Poplar Grove Ward.

Portland Seventh Ward, Portland Stake, formed by division of Portland Third Ward.

Hermiston Ward, Richland Stake, formerly Hermiston Branch.

Lewisville Second Ward, Rigby Stake, formed by division of Lewisville Ward.

Rose Park Fourth Ward, Riverside Stake, formed by division of Rose Park Second Ward.

Rose Park Fifth Ward, Riverside Stake, formed by division of Rose Park Second Ward.

San Diego Eighth Ward, San Diego Stake, formed by division of Fairmount and La Mesa Wards.

Santa Monica Second Ward, Santa Monica Stake, formed by division of Santa Monica and Mar Vista Wards.

Santa Monica Third Ward, Santa Monica Stake, formed by division of Santa Monica and Brentwood Wards.

Val Verda Second Ward, South Davis Stake, formed by division of Val Verda Ward.

Tooele Eleventh Ward, Tooele Stake, formed by division of Tooele Fourth Ward.

Heber Fifth Ward, Wasatch Stake, formed by division of Heber Second Ward.

Pocatello Twenty-Second Ward, West Pocatello Stake, formed by division of Pocatello Fifth and Sixteenth Wards.

WARDS AND BRANCHES TRANSFERRED

Chatham Branch, Canadian Mission, formerly of Detroit Stake.

Bridgeport and Coulee Dam Branches, Grand Coulee Stake, formerly of Northwestern States Mission.

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Anaheim, Costa Mesa, Garden Grove, Fullerton, Laguna Beach, and Santa Ana Wards, Orange County Stake, formerly of East Long Beach Stake.

Blackfoot Second, Blackfoot Third, Blackfoot Fifth, Blackfoot Sixth, Pingree, Riverside, Riverton and Thomas Wards, South Blackfoot Stake, formerly of Blackfoot Stake.

WARD AND BRANCH NAME CHANGED

Portland Fourth Ward, Columbia River Stake, formerly Irvington Ward.

Portland Fifth Ward, Columbia River Stake, formerly University Park Ward.

Portland Sixth Ward, Columbia River Stake, formerly Laurelhurst Ward.

Parleys Second Ward, Highland Stake, formerly Rosslyn Heights Ward.

Parleys Third Ward, Highland Stake, formerly Canyoncrest Ward.

Monument Park Third Ward, Monument Park Stake, formerly Hillside Ward.

Monument Park Fifth Ward, Monument Park Stake, formerly Laurelcrest Ward.

Monument Park Sixth Ward, Monument Park Stake, formerly Beacon Ward.

Monument Park Seventh Ward, Monument Park Stake, formerly Beacon Second Ward.

Monument Park Eighth Ward, Monument Park Stake, formerly Beacon Third Ward.

Monument Park Ninth Ward, Monument Park Stake, formerly Indian Hills Ward.

Portland Ward, Portland Stake, formerly Colonial Heights Ward.

Portland Second Ward, Portland Stake, formerly Moreland Ward.

Portland Third Ward, Portland Stake, formerly Mt. Tabor Ward.

San Diego Ward, San Diego Stake, formerly Hillcrest Ward.

San Diego Second Ward, San Diego Stake, formerly Valencia Park Ward.

San Diego Third Ward, San Diego Stake, formerly Fairmount Ward.

San Diego Fourth Ward, San Diego Stake, formerly North Park Ward.

San Diego Fifth Ward, San Diego Stake, formerly Linda Vista Ward.

San Diego Sixth Ward, San Diego Stake, formerly Ocean Beach Ward.

San Diego Seventh Ward, San Diego Stake, formerly Pacific Beach Ward.

INDEPENDENT BRANCHES ORGANIZED

Orinda Branch, Berkeley Stake, formerly dependent on Walnut Creek Ward.

Strawberry Branch, Duchesne Stake.

Macleod Branch, Lethbridge Stake, formed by division of Orton Ward.

Florence Branch, Mesa Stake, formerly dependent on Coolidge Ward.

Greenville Branch, Reno Stake, formed by division of Westwood Ward.

Herlong Branch, Reno Stake, formed by division of Susanville Ward.

Tijuana Branch, San Diego Stake, formed by division of Spanish American Branch.

Hollister Branch, San Jose Stake, formed by division of Gilroy Branch.

Healdsburg Branch, Santa Rosa Stake, formed by division of Santa Rosa Ward.

Milk River Branch, Taylor Stake, formed by division of Raymond Fourth Ward.

Shiprock Branch, Young Stake, formerly dependent on Kirtland Ward.

WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Bonneville Park Second Ward, Ben Lomond Stake, membership transferred to Ogden Twenty-Ninth Ward and Ogden Fortieth Ward.

Hercules Branch, Oquirrh Stake, membership transferred to other wards.

Pine Valley Ward, St. George Stake, membership transferred to other wards in the stake.

THOSE WHO HAVE PASSED AWAY

Hilda Merrill, widow of Apostle Mariner W. Merrill.

President David O. McKay:

Elder Joseph Anderson, Clerk of the Conference, has just read the vital statistical data, changes in ward and stake organizations, and one obituary, of the Church since last April.

PRESIDENT DAVID O. McKAY

BELOVED brethren and sisters: Few of you realize the great responsibility of this moment. I humbly seek your sympathetic and prayerful assistance, and above all the guiding influence of the Spirit of the Lord.

At this, the opening session of the 125th semi-annual conference of the Church, it gives me great satisfaction and joy, in behalf of the General Authorities of the Church, to extend a hearty welcome to you stake presidencies, bishoprics, and to all members who are present at this service here in the Tabernacle and in other groups on Temple Square, and to those listening in by radio and television. May the spirit of unity and oneness characterize this great session this morning.

You join me, I am sure, when we extend love and greetings to members of the Church and to interested, loyal friends throughout the world, in Canada and Mexico, in Europe, South Africa, South America, New Zealand, Australia, the Polynesian Islands, in Japan and China, Greenland, and Iceland, to groups in Korea and the Philippines, on Guam, and other islands of the Pacific. May the spirit of this conference be felt by them through the mysterious medium of soul communion, even before they read the minutes of our great conference.

Among the purposes of these general conferences are, in summary, as follows:

(1) To inform the membership of general conditions—whether the Church is progressing or retrogressing, economically, ecclesiastically, or spiritually. (2) To commend true merit. (3) To express gratitude for divine guidance. (4) To give instruction “in principles, in doctrine, in the law of the gospel.” (5) To proclaim the restoration, with divine authority to administer in all the ordinances of the gospel of Jesus Christ, and to declare, quoting the Apostle Peter, that “there is none other name under heaven given among men” than Jesus Christ “whereby we must be saved.” (Acts 4:12.) (6) To admonish and inspire to continue in greater activity.

When thinking and praying in anticipation of this moment, I felt impressed to say a word about what the Church is doing to help parents in rearing their children, having in mind particularly the teen-agers of our Church. In a very familiar poem a mother says to her son:

“Do you know that your soul is of my
soul such a part,
That you seem to be fibre and core of
my heart?”

* * * *

“Be yours then the task, if task it should
be,
To force the proud world to do homage
to me,
Be sure it will say, when its verdict
you’ve won,
She reaped as she sowed, Lol this is her
son.”

—Margaret Johnston Graflin

I should like to say a word in commendation of the groups in the Church who are helping you mothers and fathers to have your children bring you honor. Before doing that, however, I should like to make a brief report to you of conditions.

Through the loyalty and faithfulness of the members of the Church in paying tithes and offerings, by income from investments and generous contributions from well-wishing, devoted friends, the Church is entirely out of debt, strong financially, and working under a budget carefully planned to meet all obligations incurred in the great building program of chapels, temples, recreation halls, classrooms, throughout the organized stakes and missions of the world.

We commend all of you, and each of you, for your faithfulness in thus contributing to the finances of the Church, without which it would be impossible to supply the needs of a rapidly increasing membership.

We have just heard the report given by the Clerk of the Conference of the organization of new wards, branches, and stakes during the last six months.

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The growth of the Church at home and abroad is most encouraging.

With this increase in membership are evidences of increased spirituality. Spirituality results in the greatest good when expressed in acts, not merely in day-dreams. "... shew me thy faith without thy works," said James, "and I will shew thee my faith by my works." (James 2:18.)

The great majority of the members of the Church are seeking first the kingdom of God and his righteousness. This is shown, first in contributions in cash and labor in building four hundred chapels at an average cost last year of \$80,000 each. In addition to this, the people of Southern California, for example, have contributed in cash toward the building and furnishing of the Los Angeles Temple, over one million dollars. On January 2, 1952, there was a meeting called of all stake presidencies in the Southern California district, at which those present voted unanimously to raise a million dollars to be paid as the building progressed. Today we are pleased to report that pledges for that amount and more have been fulfilled.

Another example of spirituality is the missionary work. There are at present 3457 full-time missionaries laboring in the forty-three missions, supported financially either by themselves or by their parents. There are 7188 missionaries in organized stakes, making a total number of missionaries paying their own expenses of 10,645.

Melchizedek Priesthood quorum work has never been more effective. The Senior Aaronic Priesthood activity is giving results unprecedented. The female Relief Society, the first auxiliary organized in the Church, is carrying on at its usual high standards, its influence extending beyond the boundaries of the Church as exemplified by the recent trip abroad by its worthy president, Sister Belle Smith Spafford, accompanied by Sister Marba C. Josephson of the Young Women's Mutual Improvement Association. All of you should read their reports.

To all who are working devotedly in the Melchizedek Priesthood quorums, and in the Relief Society, we extend

our love, confidence, and commendation.

I should like to commend, having in mind this Church work with teenagers, the Presiding Bishopric, the ward bishoprics, and the auxiliary general superintendents, general presidencies, and general boards for their earnest and most effective effort to guide the youth of the Church.

Perhaps the Church could do more for the delinquents who get into the clutches of the law, but I feel impressed to refer to agencies working to prevent young people from becoming delinquents. For approximately three thousand years men have read the admonition: "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.) The word *train* means "to lead, or to direct the growth of, to form by instruction, discipline, drill, to educate."

Three groups carry the responsibility of training children: First, the family; second, the Church; third, the state. The most important of these is the family. By divine edict the Lord has placed upon parents the responsibility, first to teach the doctrine of repentance; second, faith in Christ, the Son of the living God; third, baptism and confirmation; fourth, to teach children to pray; fifth, to teach children to walk uprightly before the Lord. Parents who shirk this responsibility will have to answer for the sin of neglect.

A newborn babe is the most helpless creature in the world. The protecting care of parenthood is essential to its survival, as well as its growth. It must be led and directed by instruction, discipline, drill, and proper education. Our most precious possessions are not our abundant harvests, nor our orchards yielding luscious fruit, nor our waterways, nor our million miles of paved highways, nor our oil wells, nor our rich mines of copper, silver and gold, nor even of uranium—our most precious possessions, our treasures of eternity, are our children. These merit and should receive our greatest and our most constant care and guidance.

Daniel Webster was right when he said:

"If we work upon marble, it will perish;
 If we work upon brass, time will efface it;
 If we rear temples, they will crumble into dust;
 But if we work upon immortal souls,
 If we imbue them with principles,
 With the just fear of the Creator and love of fellow men,
 We engrave on those tablets something which will brighten eternity."

The bringing of children into the world bears with it great responsibilities and opens to view the noblest purpose of life, namely, a co-partnership with deity "to bring to pass the immortality and eternal life of man." (Moses 1:39.)

The most effective way to teach is by example. It is the child's nature to be active. It is the duty of the parents and of guardians so to direct that activity, as to lead children to know God's love, and the happiness found in obedience to the gospel of Jesus Christ. Parents should ever keep in mind that admonition is of much more avail when example conforms to the admonition given.

You will be gratified, and thinking men generally will be interested, to know what the Aaronic Priesthood quorums and the auxiliary boards are doing in a practical way to assist you parents to train your children to become upright in character, loyal citizens of their country, and faithful members of the Church.

Recently I sent a letter to the presidency of the Aaronic Priesthood, to the general superintendencies of the Sunday School and YMMIA, and to the general presidencies of the YWMA and to the Primary—the five groups dealing directly with the young people of the Church. In that letter I inquired as to how effectively they are attempting to contact all children and youth in these great organizations. Here are some of the headings of that letter: First, give your total membership, your total enrolment; second, give the percent of those who should or might be enrolled; third, method or methods of contacting the indifferent; fourth, how may parents render more effective co-operation; and fifth, what have been your outstanding achievements during 1953 and 1954.

In the Aaronic Priesthood, we learned that they have an enrolment for the young men under twenty-one of 63,641. The percent of the enrolment of the total members that should be enrolled, 92.79. In the Sunday School, they have an enrolment of 983,025; 91 percent of those who should be enrolled. They had a weekly attendance of 381,656, or 35.5 percent of the total membership of the Church. The Young Men's Mutual, May 31, 1953, had an enrolment of 129,528, and on a corresponding day this year, 140,754; an average weekly attendance of 88,546. Every boy or man between the ages of twelve and twenty-four is enrolled in that organization, every one; 31,856 of these are enrolled in scouting; 25,368 are enrolled as Explorers.

The Young Women's enrolment for 1953 was 124,079 plus visitors of 11,342. To date (note the increase) the enrolment is 134,303, with a weekly average of visitors of 10,384, or a total of 144,676, and the average attendance is 64% of those enrolled.

One cannot help having a pretty warm spot in one's heart for these teen-agers in Mutual and Sunday School.

All members of the Church from the ages of twelve to twenty-five in the Young Women's are enrolled, and others.

Now we enter the Primary. The total number of children whose lives were touched by Primary in '52-53—200,000; 83% of the children of the Church of Primary age are enrolled; 69% of the children enrolled are attending Primary; 142,745 children are enrolled in the Stakes; 6,841 non-member children are enrolled in the stakes; 68% of the children enrolled are in attendance each week at Primary; 13,000 Latter-day Saint children are enrolled in the missions. This has increased on an average of 1,000 each year for the last five years.

The Primary Association has assumed the direction of scouting for the eleven-year-old boys. According to a survey made in March, 92% of the eleven-year-old boys were enrolled in the Guide Patrols; 109 stakes, six missions have organized Cub Scout dens and packs since the Primary Association has

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sponsored the Cub scouting as requested by the First Presidency.

Now, besides these auxiliaries and quorums, we have our seminaries. The total enrolment for seminaries and institutes in 1953 was 36,074; 1954—39,022. The average attendance for seminaries in '54, 32,226, or 94% of the enrolment. That speaks well for our students in colleges and high schools.

As an illustration of the influence of the seminaries upon teen-agers, and also as a lesson in co-operation of parents, I shall take the time to quote to you the following, taken from the September-October 1954, issue of a national magazine, not of our Church, *Faith Today*. The article is entitled "Teen-age Frontier," written by Leola Anderson, for a copy of which I am indebted to President Ernest Wilkinson [of Brigham Young University]. It is designated by one of the editors as "one of the most heartening signs of the times." Here are a few quotations from it:

"The luminous hands of the clock beside the boy's bed point to 5:45 a.m. The alarm goes off. It has been raining all night; the air outside is cold and wet—and still black.

"Groggily the boy gropes about for the button to shut off the noise. Resolutely he swings his feet out onto the cold floor. For a moment he drops his tired face into his hands. It was 12:30 last night before he finished sweeping at the supermarket, and 1 o'clock when he got home to bed. It has been like that all week. In his drooping body is a desperate urge to slip back into bed.

"That's why he stands up quickly and moves on into the shower. Because this morning and every school morning he drives seven miles to attend a class at 7 o'clock. It is a very special class, which he would not think of missing, so long as he is able to stand.

"What kind of class is it? A Bible-study class.

"Would you find it incredible that this boy is one of 1,700 typical, fun-loving teen-agers who get up every morning to attend a 7 a.m. to 8 a.m. Bible class before going on to high school? They do it without credit,

without coercion, and often against tremendous odds. They do it five days a week, nine months a year, despite daylight-saving time.

"Furthermore, so great is the demand for this early morning instruction that next September (that's this month) 90 classes will open to meet the requests of 2,500 students in Southern California alone.

"Incredible? Not at all. This has been going on in the Los Angeles area for the last four years. It is a part of the program of daily religious education offered by the Church of Jesus Christ of Latter-day Saints, a program which last year served 38,000 young men and women in seven western states and in Canada and Mexico.

"With the Bible as text, emphasis is placed on a practical application of its teachings to the lives of youth. What better blueprint for living was ever recorded than that preserved by the prophets? The answers to the questions of modern youth, as uncertainties pile up on them in an increasingly chaotic world, are all found in the experience of the past.

"This is the key to why these young people leave cosy, warm beds on chill winter mornings to attend daily classes that are not accepted either for high school graduation or college entrance credit.

"Neither are these selected students. They are not even all members of the same church. There's a piquant little redhead in one class who answered our question this way: 'No, I'm not a Mormon. I simply couldn't understand why my best friend insisted on getting up so early to come down here, so I came along one morning for laughs. I got so interested I asked to register. I haven't missed a day since!'

"No, they are not selected excepting by their own desire to learn. They represent a cross-section of young America with all its problems. They are average kids looking for a defense against the grim spectre of fear and destruction that now shrouds their future.

"And how do these Bible teachers meet that challenge?

"By teaching respect for the inspired Constitution of the United States with

its God-given liberty, regard for the rights of others, and love for all mankind. By showing the wisdom of avoiding the mistakes of the past, and fostering a dynamic and living faith in God and the ultimate triumph of good. All this through daily basic instruction in the Master's written word. . . .

"Teachers are also meeting the challenge by putting into the hands of the young people the tools of self-government and teaching them their use, thus preparing them for leadership, when in the process of inexorable time they will become our leaders.

"In the words of one vivacious brunette, president of her class: 'Every senior student gets a turn being a class officer. We learn confidence in ourselves and how to do the job. Besides, when you're responsible for the whole class, it makes you think twice before you make a decision. . . .'

"This teamwork (referring to Bible class and to the baseball team practicing in Church recreation hall after school particularly), one student says, 'This teamwork is also noticeable in the group spirit of the classroom.'

"The youth of America are studying together, singing together, praying together, and loving it. In one class, five nationalities—White Russian, Mexican, Italian, Greek, and American—work as one. . . .

"There is a carry-over, too, with the students. Bill Kemsley, a husky youth, was graduated last June from the first three-year course. Bill drove sixteen miles each morning from his home in San Fernando to a North Hollywood class. He transported a carload of students to class and back to San Fernando. The second year he transferred to North Hollywood High.

"I wanted to get away from my old companions,' he said seriously. 'They weren't bad fellows, you understand, but I guess my standards had changed. Two of those boys are in jail now,' he added thoughtfully.

"Parents, too, no longer show inertia where this program is concerned. Their comments read like a before-and-after commercial: 'I used to have such a time getting Mary out of bed in the morning. Now she gets me up! . . .

"And what is being done," concludes the author, "in Southern California to open a frontier for youth to live and learn the fundamentals of peace and progress could be duplicated anywhere in America by any similar group."

To the question in that letter sent to the auxiliaries, "How may parents render more effective co-operation?" came answers common to every article: First, parents should become acquainted with lessons and plans of the organization; second, take rather than send their children; third, set a proper example.

In conclusion, parents, if you would have your children pray, then teach them to pray in the home. If you would have your children refrain from taking the name of God in vain, then let them never hear profanity pass your lips. If you would have your teenagers sense the value of keeping themselves true to their future husbands or wives, then let chastity and loyalty to your marriage covenant pervade the atmosphere of your own home. If you would have them refrain from the use of tobacco, then you refrain from the use of tobacco yourself.

Brethren and sisters, in presenting this general picture of what the Church is doing for teen-agers I have had in mind, first, to commend the workers for their diligence and efficiency. God bless them. And second, to show how effective the Church is in its divine organization in touching the life and activities of every member therein. We see how true are Paul's words when he wrote: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:11-13.)

In conclusion, and by way of testimony, the gospel is truly the power of God, and the Church the divine means of bringing, first, satisfaction and joy to the individual, here and now; second, bringing harmony in the home; third, more general understanding and re-

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sultant peace among the nations—what a message!—and fourth, salvation and exaltation in the kingdom of our Father.

With all my soul I pray that the Lord will hasten the day when the influence of this divine organization will be felt more potently for the good of the inhabitants of the world, in the name of Jesus Christ. Amen.

BISHOP CARL W. BUEHNER

Second Counselor in the Presiding Bishopric

AT A RECENT quarterly conference, a high councilman was invited to speak, and when he came to the pulpit he expressed the situation in these classic words: "Every time I stand up to speak my brain sits down." I have wondered what happens to me, but I think that describes it about as well as anything.

I hope, brothers and sisters, you will have a little prayer in your hearts for me, and for all those who are asked to participate in this great conference of the Church. I have been lifted and inspired by the powerful message of the President. I am sure we were all thrilled with the statistics given, to learn that we are making progress and that we are headed in the right direction. President McKay is an inspiration to everyone and I suppose the Number One missionary in the Church. He lifts people wherever he goes. I have often thought we might well adopt a new slogan in the Church—something to this effect: "Let's follow the Leader." We cannot follow him all over the world as he has traveled far and wide, but if we would show the same enthusiasm for the work that has been assigned to us, as he does for the work that is his, we would have even greater records in our Church.

I would like to say a few words this morning about another program of great magnitude in the Church that I have learned to love since I have been very close to it, and that is the ward teaching program. I would like to commend the leadership of the Church for the progress we have made in this activity. We are visiting more families than we have ever visited before. I

President David O. McKay:

Bishop Carl W. Buehner of the Presiding Bishopric will now address us, after which we shall hear from the Choir and congregation, "O Ye Mountains High."

Bishop Buehner of the Presiding Bishopric.

think the effectiveness of our messages in the homes are more impressive than they have ever been. This year our records indicate that we are visiting thirty thousand more homes every month than we visited a year ago. This is very commendable.

I feel this about ward teaching—that it is the one program in the Church that literally extends its arms around the entire Church. That other units only have the ministry of their particular organization, but if we do one hundred percent ward teaching, we will have a visit in the home of every member of the Church every month. In these days where there is great concern and many problems, I know of no finer program than to have two fine ward teachers visit and bless each home, leave a message of inspiration and encouragement, and invite the membership of the Church to attend the various meetings of the Church. It becomes, to me, the one organization that can get into every home in the Church every month.

What do you ward teachers find in the homes of the members of the Church? I have been a ward teacher. We enter homes where there is a wonderful spirit and a fine influence. We also visit homes where there are young men and women in the service of our country, others who are off in the mission fields of the Church. There are frequently young people away from home attending school. Parents are concerned about the temptations confronting these youngsters. We can bring cheer, consolation, and comfort, and make them feel good about the

wisdom and mission of these young people.

We find homes where there are now many economic difficulties, people in distress. These should be reported to the bishop. We find homes where there is illness. We find homes where there is not too much interest in the activities of the Church. We find homes where there is a little criticism toward the General Authorities of the Church, and even persons critical of some of the teachings of the Church. I want to tell you, brethren and sisters, ward teaching can perform a great mission as it gets into the homes of the members and brings a spirit of love and appreciation, of inspiration, of fellowship, and of invitation to join the activities of this great Church.

So, I have learned to love this program. I have learned to feel its strength. We have already heard this morning statistics indicating progress that has been made. I would like to feel that some of the success being achieved is due in a large measure to more effective ward teaching and because we are doing a better job by visiting more homes than ever before.

I remember some time ago Bishop LeGrand Richards announcing to the Church that any bishop should be ashamed who did not have at least twenty-five percent of his membership at sacrament meeting. We all thought this could not be done. What has happened? In the last few months we have had a Church average of as high as thirty-one percent; several months of thirty percent. Even in the summer-time when our activities have declined some, we have not had less than twenty-six percent.

Brethren, I have the same feeling toward this great program for senior Aaronic Priesthood groups in the Church. When it was announced that we should organize these men into priesthood quorums, we received protests from all over the Church claiming, "It cannot be done. We do not get enough of these men into our wards to even have a group."

This morning I would like to tell you that we have over 1600 quorums of senior members of the Aaronic Priest-

hood that we did not have before the program was announced to the Church. So these things can be done.

I appreciate, too, some of the faithful men who have worked in this program. There are those that you hear very little about. Recently at a quarterly conference one man came to me and said, "Bishop, I have been a ward teacher for sixty-two years." Sixty-two years! I thought that might be as long as anyone had been a ward teacher. We wrote a little article in the Church Section of the *Deseret News* following that information, asking if there had been any who had served longer, and if so we would like to hear from them. We got a letter back from a man who said, "I am now ninety-six years of age. I became a ward teacher when I was twelve. I have been a ward teacher for eighty-four years, and I have only missed one or two times in that entire period visiting my district."

Just a week or two ago I was in Ogden attending conference, and a man came to me and said, "I would like to tell you about my ward teaching companion. He has had a perfect record of ward teaching for seventy-five years. He has shaken hands with every President of the Church except the Prophet Joseph Smith." It was a real pleasure to have that man introduced to that entire quarterly conference audience and then to invite anyone to exceed that record.

Now brethren, can you do better than this man with eighty-four years teaching? Most of you cannot, you have not started early enough—but possibly we can get some of our Aaronic Priesthood boys to start at twelve, and if they live to be one hundred they might beat that record. There are great possibilities, great opportunities.

We heard another interesting experience of a man who had been stricken eight or nine years ago and was flat on his back in bed. As a matter of fact, he was so paralyzed that he could not even have the use of his fingers. He finally learned how to write a little by putting a pencil between his teeth. He became a ward teaching district supervisor, and he had to assist him, a blind man who was not even a member of the Church, but who

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was a very good friend of his. The story that we got in this letter was that during the time that this man has been the district supervisor in his ward, they have never had less than ninety percent of their families visited.

Then I heard another one from up in the Portland area. I saw a man in a wheel chair who had been brought in to every session of the conference. The stake president said, "I would like to introduce you to this man. He is a one hundred percent ward teacher."

When I shook hands with him and congratulated him, I said, "How do you do it?"

He said, "Well, I have to be carried into the homes. They have to carry me out again. I can wheel my chair from one home to the next, but it is a wonderful experience. I would not miss it for anything, and I just love to do my ward teaching."

Sometimes I think, brethren, somebody ought to break our ankles or our arms to help us appreciate the possibilities we have. I read the story of the two men down in the El Paso Stake who said they drive 120 miles every month to visit two families, but they always have one hundred percent ward teaching visits.

You hear stories like this wherever you go. I have heard men, when asked, "What are you doing in the Church?" say, "I am *only* a ward teacher," and I have said, "What do you mean by saying you are *only* a ward teacher? What you ought to do is swell up with pride and say, 'I am a ward teacher, and I am doing my teaching, and I am grateful to the bishop for the opportunity he has given me of serving in this great Church and kingdom.'"

I feel, brethren, that we have to feed the spiritual body just as we have to feed the physical body, if we want to

keep it alive, and here is a great opportunity to perform that service. I know some of us feel that we do not amount to very much, and I remind you of the story of the elephant and the mouse. You have probably heard it.

The two of them together crossed a rickety old bridge. When they got on the other side, the mouse looked up into the eyes of the elephant and said, "Boy, didn't we shake that bridge?"

Well now, maybe we are just the difference in what it takes to make this program shake, or make it go. Brethren, we express our appreciation and gratitude for what you have done. I hope you can see with us the great possibilities of getting into every home every month. We will strengthen this Church as it has never been strengthened before, and that is my testimony to you, and I bear it in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Carl W. Buehner of the Presiding Bishopric has just concluded speaking.

The Choir and the Congregation will now sing one verse of "O Ye Mountains High," under the direction of Brother J. Spencer Cornwall.

Elder Hugh B. Brown will speak to us following the singing.

The Choir and congregation joined in singing the hymn, "O Ye Mountains High."

President David O. McKay:

Elder Hugh B. Brown will now speak to us, one of the Assistants to the Twelve. He will be followed by Elder Mark E. Petersen, of the Council of the Twelve.

ELDER HUGH B. BROWN

Assistant to the Council of the Twelve Apostles

MY DEAR brothers and sisters: Bishop Carl Buehner and I, being first to speak in this conference, are perhaps somewhat like two boys just coming out of the dentist's chair. We look

through our tears rather pitiably at those in the outer office who are waiting for their turn.

We have all been inspired this morning by the stirring appeal of our Presi-

dent, and by the reports we have heard. We have all been encouraged in our work. I hope what I shall say will not seem to be a discord. President McKay closed with the words, "Let loyalty to the marriage covenant pervade the home." We who are favored with the privilege and charged with the responsibility of speaking at the general conferences of the Church wonder through the months what phase of the gospel, what subject we should discuss. Because of some work I have been asked to do, there is only one subject I can think of to talk about, and on that I am very poorly qualified.

In introduction, may I read some scripture which I think is pertinent:

And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

So God created man in his own image, in the image of God created he him; male and female created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth. (Gen. 2:18; 1:27-28.)

And in another scripture:

For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh.

What therefore God hath joined together, let not man put asunder. (Mark 10:7-9.)

And again:

Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. (1 Cor. 11:11.)

Let the husband render unto the wife due benevolence and likewise also the wife unto the husband. Paul speaking:

Wives, submit yourselves unto your own husbands, as unto the Lord.

Husbands, love your wives even as Christ also loved the church. (Eph. 5:22, 25.)

Inasmuch as many of this congregation are holders of the priesthood, I remind all of us that we submit ourselves unto the Lord in righteousness and because of righteousness. This requirement of the wives to submit to their husbands presupposes righteousness on the part of the husbands.

In the celestial glory there are three heavens or degrees;

And in order to obtain the highest a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

And if he does not, he cannot obtain it. (D. & C. 131:1-3.)

In the Old Testament scripture, the prophet said on one occasion: "... to your tents, O Israel," (1 Kings 12:16) and again, "Lengthen thy cords, and strengthen thy stakes," referring to their tents or homes and their need of support.

Throughout the world today there is confusion, apprehension, danger. In our own land we are spending billions to fortify and defend our country and protect our homes. Not only are we stockpiling armaments and atom bombs and other instruments of war, but we are also building a radar system, sky high and continent wide, extending across Canada and up into the Arctic Circle, all with the idea, basically, of defending our homes.

Sometimes we, as individuals, feel weak and helpless in the face of all this and wonder what we might do to help. May I call your attention to the fact that right in the inner citadel of our defensive system, the home, which is the very bulwark of our strength and solidarity, right there the enemy is making inroads which truly are frightening. In what I have to say on this subject, I hope no one will feel that I am chastising or blaming or condemning. I think I realize, because of recent experiences, that there are many innocent victims of desertion and betrayal. My heart goes out to many lovely women who are left to raise their children alone, and certainly to them we say a word of encouragement, and we pray God's blessings upon them that they may be given strength to carry this added burden. And yet we must say some things about this evil—its source and possible conquest.

In the last issue [October 1954] of the *Reader's Digest*, the startling statement is made that "one thousand times every day in the United States a judge's gavel falls and with two words, 'divorce granted,' somebody's love story comes to an end." And may I add, some home

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becomes a casualty. One thousand of them a day in the United States, 365,000 in a year! May I say, regretfully, that the Intermountain States in this list are above the average in the number of divorces granted. May I also say that even among those who are married in the temple, the serpent, who first made his appearance in the Garden of Eden, creeps in and continues his attempt to separate man and woman against the decree of God that they should be one flesh.

According to statistics there is one divorce for every three marriages in the United States. What would we think if 33⅓ percent of all the ships that set sail on the ocean were doomed to shipwreck and to failure? And what would the board of directors of the company do if the cause of that failure could be traced to the captain and the mate, who could not agree and work together? Many divorces start before marriage.

We who wrestle with this problem have traced some of the causes, and in many cases they lead back into the childhood homes of the young couples, who are now divorcees. We believe, brethren and sisters, as has been so eloquently said this morning, that proper parental example and training in the home would help to stem this tide of divorce. Parents should teach their children by example and by precept the sacredness of the marriage covenant, should teach them that there is no joy in all the world comparable to the joy that comes through happy wedlock. But like all blessings, this joy is predicated upon obedience to law.

Parents, who fail to teach their children and to demonstrate to them what happy wedlock can mean and does mean, are sowing where their children must reap. If they fail here, the ancient edict will operate; viz.: the sins of the parents shall be visited upon the children.

Fathers should teach their boys that there is no freedom except through obedience to law. Children should be reared in disciplined homes where rules are obeyed and the rights of others are respected. Parents should "reprove sometimes with sharpness" and then show an increase of love. The child that is pampered in the home will expect to

be pampered after marriage. Among the seeds of divorce one of the most prolific is over-indulgence. It grows into extreme selfishness.

There are certain weaknesses in all of us which we say are inherent. I shall not attempt to list them but refer to one or two that men and women should recognize in themselves and overcome before their spouse discovers and magnifies them.

I think now of self-control. Many of the cases which I review started with uncontrolled appetites and tempers, leading often to cruelty, mental and physical. When in a temper the tongue may be venomous. The Apostle James said, "... it is an unruly evil, full of deadly poison." (James 3:8.) That is only potential, but it is often true. The tongue, with which we say our prayers and pledge our troth is sometimes used to wound those we love best. "Boys flying kites haul in their white winged birds; we can't do that when we're flying words."

A middle-aged couple on the farm had a violent quarrel at breakfast time. Later in the day they started for town in the buggy, with a fine team of horses to sell their vegetables and eggs. As the horses trotted along, Mary said, "John, why can't we travel together like these horses do? They don't quarrel and fight." John said, "Mary, we could if there was only one tongue between us."

Oh, the unkind things we say to those we love.

We have kind words for the stranger
And smiles for the sometime guest,

While oft to our own
The bitter tone,
Though we love our own the best!

Of course, and this is the saddest part of what I have to say, there are evil intruders, more deadly sins, which strike at the very foundation of our homes. Infidelity, love's counterfeit, is the most disintegrating influence that can enter a man's life. It is to the home what treason is to the nation. Lust is fatal to love. It sometimes causes men in military service to destroy the very home which they would die to defend on the battlefield.

In the *U.S. News and World Report*, there is an article on "Why Teen-agers Go Wrong." Divorce is high on that list, and it is reported that one-half of all the adult criminals begin as juvenile delinquents, and most juvenile delinquents come from broken homes. Let people who are considering divorce pause and consider possible consequences.

But let us think of some positive aspects of this subject. I should like for the next minute to talk to the young people who may be listening in: to tell them that though this enemy is extant, and though they must meet situations where they must face and overcome difficulties, they can train and prepare themselves for this glorious experience with the same promise of success as awaits the well-trained and disciplined person in any field of activity. Marriage is life at work.

I speak, first, of love. I am not thinking of that flutter of the heart or the droop of the eyelash which you young folks may identify as such, that may well be the beginning of love, but I am thinking of the love that "suffereth long and is kind, that envieth not, vaunteth not itself, is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil; the love that beareth all things, endureth all things, the love that never faileth." (See I Cor. 13.) And I remind you that the Master who loved most of all, endured the most and proved his love by his endurance. Yes, "there is beauty all around, when there's love at home."

I speak next of prayer. The husband, who will kneel every day in the home and thank God for his wife and list her virtues in his supplication to be entered on the credit side of the family ledger will overlook or be unmindful of her little weaknesses—he will never seek the divorce courts. The woman who kneels with her children in the

home and humbly thanks God for a kind, loving, and wonderful father and husband, even though at times that prayer may be only a wish, it still will impress upon the souls of the children an image and hold before them an ideal which they will try to realize in themselves. Quoting Sister Benson on the TV program recently, "The family that prays together stays together."

Young people of the Church, read the seventy-sixth section of the Doctrine and Covenants. Here is the prize which you may earn and enjoy, with God's help. You who have been baptized and receive the holy Spirit, you who have testimonies of Jesus, who keep the commandments and overcome by faith, and are sealed by the holy Spirit of promise, shall become priests and kings of the Most High and dwell in the presence of God and Jesus Christ forever and ever.

Your bodies shall become celestial whose glory is that of the sun. You shall have joy in your posterity here, eternal family union and association hereafter, immortality, eternal life, and eternal increase.

God help us that we may put on the whole armor of God, having our loins girt about with truth, and having the breastplate of righteousness, the shield of faith, the sword of the spirit, and go forward in the fear of God and protect our homes. Yes, to your tents, or homes, O Israel, lengthen the silken cords of love and strengthen the stakes of faith and righteousness to the glory of God and our own salvation in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Hugh B. Brown, Assistant to the Council of the Twelve, has just spoken to us.

Elder Mark E. Petersen of the Council of the Twelve will be our concluding speaker.

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

AS A POSTSCRIPT to these stirring things which we have heard this morning, may I say that in my humble opinion, one of the foundation stones

of success in the home is companionship in the home, and that companionship must begin with husband and wife.

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You remember that you started out with your courtship on a basis of companionship. You husbands remember when you courted your wives that you did all you could to be enjoyable companions to them; you took them out, showed them a good time, paid them compliments. You never thought of criticizing them or embarrassing them because that would never win a fair lady, but you put your own best foot forward always, and you did all you could to convince that young lady that association with you would provide for her a loving, wholesome, desirable companionship.

You ladies remember how you responded, and then together you decided that you would be married because you desired to have that type of companionship perpetuated throughout your lives.

Where is that companionship now? Are you, as husbands and wives, real companions today? Do you have fun together? Do you ever go out together and really have a good time? Do you work together? Do you worship God together? Do you maintain that high respect for each other that you once had, remembering that there can be no real love at home unless there is respect for each other, and that there is precious little respect unless we are respectable?

The Lord had something to say about companionship in the home. He gave a great commandment in section 42 of the Doctrine and Covenants, verse 22, and this is what he said:

Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else.

I believe, ladies, that that commandment is just as applicable to you, and that you could receive it as though it said: "Thou shalt love thy husband with all thy heart, and shalt cleave unto him and none else." And when the Lord commands that husband and wife love each other with all their hearts, it means that it shall be a whole-hearted love, and that there shall be no holding back and no reservations. Then the second part of that command, to "cleave unto her," I believe means that we shall be good compan-

ions, one to the other. I believe that when the Lord says that we shall cleave unto husband and wife, that he means that we shall be enjoyable, desirable, happy, loving companions one with the other.

Then there is that very potent last portion, "and none else," which rules out all types of competition. Any married man who pays attention to any woman other than his wife, to that extent is in rebellion against Almighty God, and any woman who is married and receives attention from any other man is flying in the face of Providence and violating the law of heaven.

Now, if you have broken this law, what is the answer? President Stephen L. Richards gave it to you yesterday in the Relief Society conference. What is the answer to any broken law? If you break the law of the Sabbath, is the answer further violation? If you break the law of chastity, is the answer further violation? There is only one answer to a broken law, and that is repentance, and if you have broken the law which says, "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else," is the answer divorce, or is it repentance with a broken heart and a contrite spirit?

There is another type of companionship in the home which is so fundamental to love at home, and that is companionship between parents and children. I am sure that many of you parents do not realize the gravity of the temptations which face your young people. There are sins in which your young people become involved that many of you parents do not even dream about, but they are terrible things which will drag them down into the depths of hell if they yield to them, and will break your hearts, as parents. Companionship between parents and children will provide a fortification against those temptations and may save them.

You fathers, are you willing to be companions to your sons? Oh, they need you, and they plead for you. Would each father be willing to spend one hour a day with his son if he knew that the boy's very salvation depended upon it? Oh, I know there are many of you who will say you do not have time.

I know that some of you will say that business is too demanding and you cannot spare the time from your job and your other exacting assignments, but I would like to tell you that there is not a job in the world as important to you as your son. If you are so busy that you cannot be a companion to your son so that you can help to save his soul, you are too busy, and you need to readjust. If you will be a companion to him, and if you will keep the standards of the Church, and in that companionship teach those standards to your son, as that boy watches you observe those high principles, he will have respect both for you and those principles and will be converted to them, and thereby you will place him on the high road to salvation.

You mothers, teach your daughters by means of companionship also. A couple of weeks ago when I was coming home on the train, there was in the same car with me a young mother and her two little girls. It was a long ride, and these little girls were tired and peevish. This mother was one of those strict disciplinarians who apparently knew nothing but discipline. I am sure that with that stern face, if she had ever smiled it would have cracked her face all over, she was so rigid and so stern. She gave those children a very bad time, and they gave her a bad time, and a bad time was had by all.

Then, as I went into the next car on my way to the diner, I noticed another mother and her two little girls. There was none of the atmosphere of what I have just described to you. There was happiness and laughter and joy because on the same train and over the same long journey this second mother was playing with her little daughters. She was a playmate, a pal, to them. I noticed that in the midst of the game one of the little girls came up and hugged her mother, and said, "Mother, I love you so much." Then she went back to play her game again.

I thought, what a pattern for all mothers. If mothers would just be companions, beginning when the children are small, what a marvelous influence they could have. And mothers, as they grow up, do not change the recipe. Continue to be companions to them, and

as you give them that companionship, they will love you; they will honor you; they will seek your advice. Even when they have grown up, you will see that from time to time in the midst of their games or their worries, they will come to you and put their arms about you and say, "Mother, I love you."

Love at home comes through proper companionship. Husband and wife may be kept together through it. Mother and father can save their sons and their daughters by proper companionship, and that they will, I humbly pray in Jesus' name. Amen.

President David O. McKay:

He to whom we have just listened is Elder Mark E. Petersen of the Council of the Twelve.

The messages and calls that have come to us will be broadcast at the close of this session and of each general session without further notice. Will you please listen carefully to these announcements. They will be given over the public address system on the grounds.

The music for this session as has already been announced, has been furnished by the Relief Society Singing Mothers from Salt Lake, Cache Valley, and Southern Idaho areas, conducted by Sister Florence Jepperson Madsen. Elder Frank W. Asper is at the organ.

The Relief Society Singing Mothers will now favor us with, "If Ye Love Me, Keep My Commandments."

The closing prayer will be offered by Elder Vinal G. Mauss, formerly president of the Japanese Mission, after which this Conference will stand adjourned until 2 o'clock this afternoon.

"If Ye Love Me, Keep My Commandments," will now be sung by the Singing Mothers.

The Relief Society Singing Mothers sang a selection, "If Ye Love Me Keep My Commandments."

The closing prayer was offered by Elder Vinal G. Mauss, formerly President of the Japanese Mission.

Conference adjourned until 2 o'clock p.m.

FIRST DAY AFTERNOON MEETING

Conference reconvened at 2:00 p.m., Friday, October 1.

The music for this session of the Conference was also furnished by the Relief Society Singing Mothers from the Salt Lake, Cache Valley and Southern Idaho areas, with Sister Florence Jepperson Madsen conducting. Brother Frank W. Asper was at the organ.

President David O. McKay:

For the benefit of strangers who may be listening in we are pleased to announce that the second session of the One Hundred Twenty-Fifth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints is now in session. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

There are present on the stand this afternoon all the General Authorities, as announced this morning, excepting Elder Adam S. Bennion and Bishop Joseph L. Wirthlin who are excused.

These services and all General Sessions of the Conference will be broadcast in the Assembly Hall and in Barratt Hall over a public address system, and by television. These services are also being televised over KSL-TV, Channel 5, and are being heard over Radio Station KSL in Salt Lake City, and by arrangement over 10 other radio stations in Utah, Idaho, Oregon, and Arizona. The names of these stations have already been announced to the radio audience, and we again express appreciation to these radio stations for their courtesy in making available their time and facilities for these broadcasts.

The singing for this session, as this

morning, will be furnished by the Relief Society Singing Mothers from the Salt Lake, Cache Valley, and Southern Idaho areas, with Sister Florence Jepperson Madsen conducting. Brother Frank W. Asper is at the organ.

We shall begin these services by the Relief Society Singing Mothers singing "How Lovely Are Thy Dwellings." The opening prayer will be offered by Elder L. Burdette Pugmire, president of the Bear Lake Stake.

The Singing Mothers sang a sacred selection, "How Lovely Are Thy Dwellings."

President L. Burdette Pugmire offered the Invocation.

President David O. McKay:

Elder L. Burdette Pugmire, president of the Bear Lake Stake, just offered the invocation. The Relief Society Singing Mothers will now favor us with "O Be Joyful in the Lord," conducted by Sister Florence Jepperson Madsen, following which President Joseph Fielding Smith, President of the Quorum of the Twelve, will speak to us.

Singing by the Relief Society Singing Mothers, "O Be Joyful in the Lord."

President David O. McKay:

Our first speaker this afternoon is President Joseph Fielding Smith, President of the Council of the Twelve Apostles. He will be followed by Elder Antoine R. Ivins.

PRESIDENT JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

MY DEAR brethren and sisters, I realize my weakness and the need of your faith and prayers and the help of the Spirit of the Lord. I am grateful for the nature of the remarks

made by President McKay in the opening session of this conference and for the prayer that has just been offered by President Pugmire in which a plea to our Father in heaven was made in

behalf of the faith of the young people of the Church.

I, too, am concerned over the faith of our young people, for that matter, of all the members of the Church in this day when there are so many prevailing notions, ideas, and philosophies. I have realized for a long time the need of spiritual protection, protection in the teachings that we give to our young people in our organizations, to save them from the false doctrines and teachings of the world.

About three days ago I received a letter from one of my very dearest friends, a brother who is a teacher and who has been a teacher for nearly a half century, one who sat in the councils of the Church in stakes of Zion and in whom I have a great deal of confidence. He expressed in his letter his solicitation for our young people, and in fact, for all the members of the Church and the need of giving them proper protection and guidance in the teachings that are placed before them.

I copied from his letter one paragraph, and asked him if I might use it. He said I might, and I am going to read it to you:

"There are in our community, and I suspect in other places, men who are instructing in our quorums and other organizations who teach false doctrine, and the craziest imaginations, and almost invariably they are brethren who are *not in line*. They have brilliant, trained minds, sometimes with pleasing, influential personalities, but lacking the spirit of truth that comes by obedience. You cannot give what you do not possess. In my humble opinion only those who believe in, and can prove their teachings by their works, should be instructing in our quorums and other organizations."

That remark of his I fully endorse, and so I am expressing these thoughts particularly to our bishops, presidents of stakes, superintendents of Sunday Schools and Mutuals, and those who have charge of priesthood quorums, and the other organizations of the Church, to see to it that in the choosing of teachers they use wisdom and seek for the guidance of the Spirit of the Lord that these men spoken of here in this

communication, brilliant, outstanding personalities, but without faith, are not called to teach in our Sunday Schools, our Mutual Improvement Associations, and in the priesthood quorums of the Church. We want men who are trained in the principles of the gospel and who have faith and a testimony of the truth. We have them.

Because a man has great schooling, is educated according to the ideas of the world, is not sufficient reason why he should be called to take charge of a class in any of the organizations or priesthood quorums within the Church. Now, if he has scholastic ability and training, and along with it has faith in the principles of the gospel and in the mission of the Lord Jesus Christ, and of the Prophet Joseph Smith, all well and good. But if he is filled with all kinds of philosophy and notions and cannot accept the doctrines in the standard works of the Church, we do not want him, whether it is in our auxiliaries or the priesthood, or in our seminaries or institutes, that are given for the teaching of religious principles and to instill faith in the hearts of our young people.

"Remember," the Lord has said, "the worth of souls is great in the sight of God;

"For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

"And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

"And how great is his joy in the soul that repenteth!

"Wherefore, you are called to cry repentance unto this people.

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!" (D. & C. 18:10-15.)

In the early days of the Church men came out of the world and received the testimony of the gospel, but they had been trained in the traditions of the world, the religious world, and they brought in with them some of those

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religious notions. The Lord had to correct them, and he said:

"Let us reason even as a man reasoneth one with another face to face.

"Now, when a man reasoneth he is understood of man, because he reasoneth as a man; even so will I, the Lord, reason with you that you may understand.

"Wherefore, I the Lord ask you this question—unto what were ye ordained?

"To preach my gospel by the Spirit, even the Comforter which was sent forth to teach the truth.

"And then received ye spirits which ye could not understand, and received them to be of God; and in this are ye justified?

"Behold ye shall answer this question yourselves; nevertheless, I will be merciful unto you; he that is weak among you hereafter shall be made strong.

"Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the spirit of truth or some other way?

"And if it be by some other way it is not of God.

"And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth or some other way?

"If it be some other way it is not of God.

"Therefore, why is it that ye cannot understand and know, that he that receiveth the word by the Spirit of truth receiveth it as it is preached by the Spirit of truth?

"Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together.

"And that which doth not edify is

not of God, and is darkness." (*Ibid.*, 50:11-23.)

It makes no difference who the teacher is, if he teaches false doctrine, if he teaches that which has been condemned by the Lord, that is contrary to what is written in the revelations given to the Church, then he should not teach.

In the forty-second section of the Doctrine and Covenants the Lord declares that he who hath not the Spirit shall not teach. I call upon you brethren in the stakes and in the wards to be alert to find men who have faith in their hearts and a love of the truth of the gospel of Jesus Christ and do not choose men simply because they have a personality or worldly wisdom. Find if they have in their hearts a love of divine truth. If a man cannot accept the revelations in the Bible, in the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, which we have received as standards, if he has reservations in his mind in regard to the things that are there recorded, which have come to us by the word of the Lord, then he ought not be teaching in any organization, any class, anywhere in the Church of Jesus Christ of Latter-day Saints.

May the Lord bless us one and all, guide us in righteousness, help us through the study of the scriptures to know his will, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

President Joseph Fielding Smith, President of the Quorum of the Twelve, has just concluded speaking. We shall now hear from Elder Antoine R. Ivins, of the First Council of Seventy, who will be followed by Elder Eldred G. Smith.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

MY BRETHREN AND SISTERS: If I say anything that may be helpful to you this afternoon, it will be because you lend me your faith and prayers, for I sense a deep feeling of responsibility as I occupy your time.

I represent one of the quorums of the priesthood which we call the General Authorities of the Church. You face the General Authorities. We face the great body of the priesthood who regulate, under the direction of the General

Authorities, the affairs of the wards, the stakes, and the missions of the Church. To bear that priesthood is a tremendous responsibility, and it is the duty of us who bear it to magnify it, to come to understand through our faith, our prayers, and our service what the duties of the various offices are and then strive to magnify our calling.

Whenever one accepts an ordination in the priesthood, I take it that there is an implied promise, even if it is not voiced, that he will undertake to magnify that calling. Too many of us, I think, when we fail, lay it to the fact that the devil tempts us. I think myself, we ought to take personal responsibility for it, because when we are endowed with the priesthood we are supposed to have access to our heavenly Father and to his Spirit, which would give us control over all of these weaknesses and temptations, and if we would enjoy to the very fullest the Spirit of God, we would have that control.

Now, the only way to get this Spirit that I know of is to *work for it*. The Lord has said if we would do the things he has told us to do, we will know of the doctrine, whether it be of God. And we should strive first of all to get that testimony that will carry us through and over all the temptations and pitfalls that may lie in our path. I think that is the only way really to know that the gospel is true, to put it into practice in our lives. There are many of us, perhaps, who feel that the position which we hold is not too important, but I like, as I go through the stakes and meet the priesthood of the stakes, to express my idea that so far as I am concerned, the most important job, if you want to call it a job, and the most important assignment in the priesthood is the one I have. If I can manage to magnify my calling, I should not worry about what other people, either ahead of me or who work along by my side, are able to do. My problem, brethren and sisters, is to magnify my particular calling.

Now the priesthood of the brethren who stand before us is a great and wonderful endowment. All of the grand and glorious privileges that we

enjoy as members of the Church come to us only through the offices of that priesthood. We should appreciate it, brothers and sisters; we should love it; and we should strive to magnify it.

This has been the problem, of course, of mankind from the beginning, to live in a manner that would please God. We should strive to do it.

Now, some of us are presidents of elders' quorums, some of us are presidents of seventies' quorums, some of us are presidents of high priests' quorums, and some of us have special offices in this priesthood. Are we willing, and are we determined to accept the responsibilities of these various offices and magnify them?

Brethren and sisters, when I contemplate the fact that the privileges which you and I enjoy are carrying into a life which will extend beyond this one into eternity, then I am overpowered with the thought that I should bend every effort and every power within me to magnify my calling, so I should be worthy of a high and exalted position afterwards. It is within the possibility of every man to do it. That was the design of God, our heavenly Father, that we should come here with equal privileges. The problem is, are we willing, and will we do it? We can if we will. Will we leave this conference with a renewed determination to magnify our callings, and to help the people whom we are set apart to help, we who are leaders of the Church, or will we just think we have had a pleasant time and proceed to forget the admonitions?

Brethren and sisters, we cannot afford to forget the good resolutions that we make when we sit under the spell of these brethren who are surrounding us. We cannot wish ourselves into success; praying will help; but there must be activity if we magnify this calling.

There are many of us, as I said, who are presidents of elders' quorums. The elders' quorum is the largest quorum in the Melchizedek Priesthood, larger than the combined quorums of the high priests and the seventies. If we would strive to benefit and bless the Melchizedek Priesthood, generally, in

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the Church, it seems that that is the place where we should put special effort, because it is the large group, and it just happens to be, if we can trust the statistics of the Church, the group where our help could be most effective and most noticeable. But do we do it? We, who are presidents of the elders quorums? Do we sit down with our brethren, privately, and talk over their problems with them, striving to encourage them in their work, or are we content to stand up before them on Sunday morning in the quorum meeting, announce a hymn and a prayer and a speaker, and let it go at that?

Bishop Buehner this morning spoke about the dignity of ward teaching. I believe the best ward teaching that I ever heard of was that performed by a friend of mine on the ditchbank with the boys, the teen-age boys of his particular ward. Ward teaching should go right into the homes of the people and attack their personal problems. It is not a matter of the weather or things of that sort. We have discovered in the stake missionary work that in ten years we have picked up seven thousand children whose baptism had been neglected because they had not been taught its necessity. When the stake missionaries found them, they were eager to be baptized, not only willing, but eager. It has always appealed to me that somewhere along the line, some ward teacher, as well as the father and mother, forgot a duty, and the same thing, I think, applies to the elders' quorums and the seventies' quorums.

The duty of a president is to understand the private life of every member of his quorum and do what he can to ameliorate adverse conditions and to enhance the good ones. If we could do that, brethren, as quorum presidents, as bishops, as stake presidents, as high councilmen, think what a wonderful contribution it would be to the welfare of the membership of the Church. After all, brethren, those of us who are here are mainly of that

category, or those categories—those of us who are here, whom I am facing now, are mainly men—who have official responsibility in this priesthood, and what are we doing about it? We are doing a wonderful work, it is true, but we are not nearing perfection in it. When we consider the great number of men who have gone past their majority and into married life without ever having received any priesthood at all, then you will agree with me that somewhere along the line, we have not succeeded in doing what we should do.

When you contemplate the great number of priests who go out of the priests' quorum and never get into the elders' quorum, you will have to admit again that somewhere along the line leadership has failed.

Now, brethren and sisters, we who hold the priesthood have that responsibility. We who hold office in it, presiding offices in it, have perhaps the greater responsibility. We who are the wives, or you who are the wives, I cannot include myself in that, have the responsibility of helping your husbands to do it, and too often it is your failure to co-operate which prevents an officer from fully magnifying his calling.

My appeal today, brethren and sisters, is that we who have this responsibility shall make a renewed effort to understand our problems and to magnify it, and the wives should make a definite resolution that they will never stand in the way of the official performance of the duty of a husband.

May God bless us, not only with an understanding of our problems, but also with the power to do it, I pray in the name of Jesus. Amen.

President David O. McKay:

We have just heard a message from Elder Antoine R. Ivins, of the First Council of Seventy. Elder Eldred G. Smith, Patriarch to the Church, will now address us.

ELDER ELDRED G. SMITH

Patriarch to the Church

MY BROTHERS AND SISTERS: I assure you I need your faith and prayers in my behalf. If there is anyone who needs the help of the Lord, I do. I can heartily endorse all that has been said at this conference, and I have faith that I can endorse everything that will be said in this conference. I like Brother Mark Petersen's comment of a postscript to what has been said, and I would like to add my thought as another postscript.

In the very beginning, God placed Adam on the earth, and he gave him dominion over the fish and the fowl and the cattle and over all the earth. Now this would seem like a pretty exalted position for some people today, but even though he had dominion over all the earth, God said, "It is not good that the man should be alone," (Gen. 2:18) and he gave unto him the woman Eve to be a companion and helpmeet. Then God gave unto them the first great commandment to multiply and replenish the earth.

We are not told how long they lived in the Garden of Eden before they partook of the fruit of the tree of the knowledge of good and evil and were cast out of the garden to start their mortal existence. The point I want to make clear is that God himself established the first family unit. It is not an institution developed by man which can be outgrown and cast aside in the course of human progress. All that is nearest and dearest in our lives is associated with our families. Love has its center here, and where love is, there we find happiness also. Truly, it is not good for man to be alone. The Lord in his wisdom has provided a way for man to be happy on this earth, and to carry that joy on through all eternity. The greatest joy and happiness comes through the family unit. It has been so through all mortality, so why will it not be so in the next life? This family unit is so important that the Lord has made it known to us that all the families of the earth must be sealed together. By the time of the end of the millennium all of Adam's posterity who ac-

cept the gospel must be sealed together as one family by the power of the priesthood, which is the power to seal on earth and it shall be sealed in heaven, and to bind on earth, and it shall be bound in heaven.

Every person who comes to the earth must have an opportunity to receive all the blessings of these sealings if he will accept, sometime before the end of the millennium. There could not be a just God if it were otherwise. These sealing blessings are obtained, first, through the ordinance of baptism into the Church of Jesus Christ. Then the wife is to be sealed to the husband for time and for all eternity, and those children who are born outside of this wedlock must be sealed to their parents that they may receive the blessings as though they were born under the new and everlasting covenant.

Those who have died without this law may have the privilege of receiving these blessings by proxy. That is where our responsibility comes in. We must first teach the gospel to the living, and then for those of our families who died without the law we must gather their records that this great and important work can be done for them.

Quoting the Prophet Joseph Smith in Section 128 of the Doctrine and Covenants on this subject:

And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers—that they without us cannot be made perfect—neither can we without our dead be made perfect.

And now, in relation to the baptism for the dead, I will give you another quotation of Paul, 1 Corinthians, 15:29: *Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?* (Italics added.)

And again, in connection with this quotation I will give you a quotation from one of the prophets, who had his eye fixed on the restoration of the priesthood, the glories to be revealed in the last days, and in an

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especial manner this most glorious of all subjects belonging to the everlasting gospel, namely, the baptism for the dead; for Malachi says, last chapter, verses 5th and 6th: *Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.* (Italics added.)

... the earth will be smitten with a curse unless there is a welding link of some kind or other between the fathers and the children, upon some subject or other—and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. (D. & C. 128:15-18.)

This does not refer to just the few of us who are members of the Church today—a handful of his children—but this work must be done for all of our ancestors before we can be sure of our salvation. It is a tremendous task! At the rate we are baptizing for the dead in our temples today, plus the baptisms of the living, it is estimated that it would take over four thousand years to baptize the two billion four hundred million who are now living on the earth, without counting the dead. Are there as many righteous dead as there are people living today? If so, how is this work going to be accomplished? It is a task which must be done. All of God's children who will accept the gospel must become welded into one great family. For this purpose he has seen fit to send choice spirits to various parts of the earth. These choice spirits accept the gospel when it is brought to them. Then from that nucleus, others of their families and friends accept the gospel. They come to the temples of the Lord and perform their own sealings and then the work for their dead ancestors.

Converts have three sealing steps they must be present for in the temple: Those who are married must have the wife sealed to the husband, then their children sealed to them, then those parents are to be sealed to their parents. Those who are born under the covenant have these choice blessings automatically.

Do we appreciate those blessings? Many converts would willingly spend

the rest of their lives in whatever effort is necessary to obtain the opportunity of being sealed to their parents and consider it well worth the effort.

Then we need to gather all the records of our ancestors that we possibly can. I do not mean just a halfhearted attempt. Seek diligently, constantly, and prayerfully. Do not wait for a convenient time—it will never come. Do not put it off until old age when we are not able to do anything else. We never know what tomorrow will bring, and we must see that the work is done, completing the sealing of each family group. There is no one who can escape the responsibility of this work. We will not be excused because we thought an aunt or some other relative was doing the work.

One young lady, a genealogist, was asked the question, "What if you find an undesirable character in your family tree, such as a pirate or convict or the like?" She answered, "My responsibility does not concern how he lived but just that he lived and died. After all, I owe my existence to him, and my only way of paying that debt is to do the baptism and sealing work for him. It will be up to him to accept it."

This is a responsibility for each of us. Not one of us can be made perfect without this work. I doubt if the Lord will accept the excuse that we are so busy working in the auxiliary organizations that we cannot spend a part of our time in genealogy. Any part of this we do not do which we should do must be done by someone else, for it must be done. If we shirk our responsibilities, how can we expect to receive the blessings?

To those scattered around the world, may I say a word of encouragement? Be of good cheer, be diligent, trust in the Lord, and he will help you. You were probably placed where you are to do a special work in gathering records or to fulfil a special missionary assignment. If you will let him, the Lord will give you success in your work and much happiness in so doing.

May his blessing be upon all those who are diligent in this work, that we may prepare the way for his coming, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to the Patriarch to the Church, Elder Eldred G. Smith.

The congregation will now rise and sing "Praise to the Man Who Com-

muned With Jehovah." After the singing Elder Sterling W. Sill will speak to us.

Singing by the Choir and congregation, "Praise to the Man Who Communed with Jehovah."

ELDER STERLING W. SILL*Assistant to the Council of the Twelve Apostles*

IN FOUR days it will be six months since President McKay invited me to his office to notify me that I had been called to this position. These six months have been tremendous months to me. While I have always been active in Church work, it has mostly been in some ward or stake capacity, and sometimes our appreciation is restricted by our experience. But during these last six months I have had the new experience of visiting many stakes of the Church, located in six states and one foreign country. In each case I have not been in that stake more than a few hours before I have felt almost as much at home as though I had lived there all of my life, and I have been delighted and inspired to find that all over the Church there is the same fervent testimony of the gospel, and the same devotion to God that has characterized the great men and women of my own ward and stake, to whom I owe such a great debt of gratitude.

This has been a profitable experience to me for many other reasons. One is that I have become a little better acquainted with the men who lead the Church, not only because of more frequent personal contact, but also on the day of my appointment I made a resolution that I would read from beginning to end every book that had been written by every present General Authority of the Church in order that I might learn something from his devotion and faith. I have not finished this project yet, but I have made substantial progress in that direction, and I have been delighted at the great stimulation and inspiration that I have received. I found out a long time ago, that we may not only be inspired by our Father in heaven, but we may also receive inspiration from his children.

This particular reading comes as a sort of climax to a great experience that began for me ten years ago when I heard Adam S. Bennion give a lecture on the value of great literature. It was near the end of the Japanese war and he presented this proposition: Suppose that you were going to be a prisoner in a Japanese concentration camp for the next four years, and that you would be permitted to take with you the works of any ten authors. Which would you take, and what would you expect to get from your study? That is, what are the values in great literature—in great human thought? Brother Bennion's idea was that one might select the ten authors in the world in whom he had the greatest interest and confidence, the men that he would like most to resemble, and then read everything that they had ever written, and one by one try to exhaust each in turn; that is, you think his every thought. You try to feel as he felt. You may probe and pry and peep into every corner of his mind. You try to live his life over again.

Following this suggestion has been a wonderful experience to me, and presently I am re-reading one of my ten authors. This particular author has written five books. One of them is entitled the Old Testament. Another is the New Testament. One is the Book of Mormon. One is the Doctrine and Covenants and one is the Pearl of Great Price. Each time we read a book with a new purpose it becomes a new book. This is not because the words in the book have changed, but because we bring to it a new outlook; for example, one might read the Bible to get from it its literature, or its history, or its philosophy, or its psychology, or its theology, but I am not re-reading the standard works of the Church primar-

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ily for any of these reasons. Rather, I am trying to get better acquainted with the author.

Daniel Twohig wrote a sacred song entitled, "I Walked Today Where Jesus Walked," and I have no doubt that that would be a thrilling experience, to stand on the very spot of ground on which Jesus once stood, but we may have an experience which is far more important. For through the scriptures we can think, today, what Jesus thought. We can try to feel as he felt. We can try to do as he did. We may try to become what he is.

Someone has asked this question: How would you like to create your own mind? But isn't that about what we are all doing? William James said "... the mind is made up by what it feeds upon." Someone else has said, "... the mind, like the dyer's hand, is colored by what it holds." That is, if I hold in my hand a sponge full of purple dye, my hand becomes purple, and when we hold in our minds and hearts the thoughts of God, ideas having to do with great spirituality and devotion and faith, then our lives are made up accordingly, for as the writer of the Proverbs said, "... As he [a man] thinketh in his heart, so is he." (Proverbs 23:7.)

I am very grateful for these wonderful books which we call the standard works of the Church, because through them we may think even the thoughts of God as the prophets have recorded them through all the ages of the world. The Old Testament was written in the period antedating the mortality of Jesus. The New Testament is written about his earth life. The Doctrine and Covenants was written in our own day. And the Book of Mormon and the Pearl of Great Price reach across all three of these periods.

But, in addition to the standard works, I am very grateful for the recorded ideas of those who presently and in the past have led the Church. Because they have written their ideas down, we can think their thoughts. I hope I do not embarrass President Joseph Fielding Smith by speaking about his recent great book entitled *Man—His Origin and Destiny*, which I think is one of the

great books of the Church. I would like to see every person in the world read this great book, for what knowledge could be more important and helpful to man than the ideas therein presented. President Smith has packed into this book the study, meditation, and devotion of a lifetime, but through our reading we may make all of these ideas our own in a week or a month. This is one of the advantages of a great book.

To try to indicate the need that exists in the world, and in our own lives, for proper religious information, I would like to tell you of an experience that I had a few weeks before I read Brother Smith's book. I happened to be in a large eastern city on a business assignment and, inasmuch as I was in the city over Sunday and was not convenient to my own Church, I went to hear one of the great Protestant ministers of the world. After the meeting was over, I was shown through their great church edifice, and I bought a book written by the minister, which I read very carefully on the train coming home. Three weeks later I was again in this city and again went to hear this man speak. After the service was over a large group of people lined up to shake hands with the speaker. After all of the others had gone, I introduced myself and told him how much I had enjoyed his sermons and his book, but there were some things that I could not understand and I would appreciate it if he would discuss some of them with me. He had used some phrases in reference to God such as "immerse yourself in God," or "send your roots down into God," or "fill your mind with God," and I asked him if he would explain to me his conception of God. He was very frank to say, "I do not know what God is, and I do not know of anyone who does know. If someone could find out what God is, that would be the greatest news that had ever come into the world." I said to him, "Would you give me your idea of what is meant by the statement in Genesis (1:27) which says that 'God created man in his own image'?" He said, "There is one thing of which I am reasonably sure, and that is that

God is not an anthropomorphic God; that man was not created in the image of God."

This great man, who is one of the most popular religious leaders in the world, does not understand God, and yet Jesus said, "... this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) In addition to this, this man who has taken upon himself to minister in the name of Christ does not understand pre-existence or the resurrection. He does not know the difference between the Aaronic and the Melchizedek Priesthood, nor does he understand the organization of the Church, or the use of temples, or salvation for the dead. He does not understand the necessity for divine authority, and a great many other simple doctrines of Jesus that are plainly mentioned and discussed in the scriptures. Yet this man is the spiritual director of thousands of people.

I was greatly impressed by the earnestness of his declaration that to know God would be the greatest information that could ever come into the world. When I returned home, I decided to find out what were the important events that were happening in the world today so that I could make a comparison. I called up a newspaperman and asked him if he would let me know what were the greatest news events of the last year. He listed the following:

Stalin's death in March 1953.

The execution of the Rosenbergs in June 1953.

The Greenlease kidnaping last fall.

The Harry Dexter White case last fall.

The East German food riots in early 1954.

The hydrogen bomb.

The launching of the atomic submarine, *Nautilus*, in January 1954.

The Puerto Ricans who shot up Congress in March 1954.

The polio vaccination test, 1954.

The Army-McCarthy hearings, 1954.

Most of these events have to do with bringing death into the world, whereas to know God could bring eternal life to all men. With this in mind, I opened the Doctrine and Covenants and re-read with a new appreciation the account of this greatest event that has happened upon this earth since the days that Jesus lived upon it. This wonderful event is recorded so that everyone may read and understand. We declare to the world that in the spring of 1820, God the Father and his son, Jesus Christ, appeared to Joseph Smith, to re-establish upon the earth a belief in the God of Genesis, and to restore in its fulness the knowledge of all of the principles of the gospel. To discover God is the greatest discovery that anyone ever makes in his lifetime, and in trying to understand the great responsibility that goes with such a discovery, I got down on my knees and asked God to help me bear an acceptable witness of him to all of those with whom I should come in contact. When it was revealed to Paul as he journeyed on the way to Damascus that Jesus was the Christ, a great responsibility was placed upon him. When the same thing was made known to Joseph Smith, a tremendous responsibility was placed upon him. He said, "... I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it." (P. of G. P. Joseph Smith 2:25.) Now that the same thing has been made known to us, a great responsibility has been placed upon us, and I pray that our heavenly Father will help us to be effective, inspired, untiring bearers of this great truth to all men everywhere in the world. This prayer I ask in Jesus' name. Amen.

President David O. McKay:

Elder Sterling W. Sill, Assistant to the Twelve, has just concluded speaking. We shall now hear Elder John Longden, also an Assistant to the Twelve. Brother Longden will be followed by Elder Henry D. Moyle.

ELDER JOHN LONGDEN

Assistant to the Council of the Twelve Apostles

MY DEAR brothers and sisters: This is my third anniversary and seventh time that I have been honored with the privilege of standing in this position. I assure you that the timidity is just as great today as it was seven conferences ago. When I realize that the Prophet of God, who opened this glorious conference this morning, in his wisdom, humbly sought divine aid as he occupied this position, as the others have done who have succeeded him, I more than ever realize the need for that assistance, and I am brought to a consciousness that there is not anything that we do in this Church if we have desire to aid and assist, to benefit and bless people but what we should act under the inspiration of our heavenly Father.

Another anniversary—it was forty-five years ago on the seventh of this month, since I was privileged to land in Salt Lake City with my father, he having accepted the gospel just shortly before I was born in the little town of Oldham, England. I am grateful that he still lives at eighty-one and has a testimony of the divinity of the gospel of Jesus Christ and in this thing called "Mormonism."

We have heard servants of God bear their testimonies that this is his work in which we are engaged, and I believe therein lies the strength of this Church. When I make that statement, I am mindful of the fact that there is great strength in the missionary program of the Church, which is a great voluntary service. I am conscious of this because I have had the privilege of touring the New England Mission going as far as St. Johns, Newfoundland. In the past two months I have been all the way from the West Coast to St. Johns, Newfoundland. I have heard testimonies of those newly converted to the Church, and I have heard testimonies of those who have been stalwarts through the years. It is recorded by the Psalmist David:

Blessed are they that keep his testimonies,

and that seek him with the whole heart. (Psalm 119:2.)

Yes, I am also mindful that there is great strength in the evidence we have from people paying their tithes and offerings that this work of the Lord may grow and progress. I believe that the strength of this Church lies in the individual testimony which people may possess if they will but conform their lives to the teachings of the restored gospel of Jesus Christ.

I am mindful of this vast congregation here this afternoon and also the vast congregation—the capacity of which we know not—who will be listening in over the radio and those who may be viewing over television. I trust that in the few moments I occupy this position I may bring you a message that will be of value and of worth in assisting you to seek for a testimony.

I have heard so many people say, and you have had the same experience I am sure: "You seem so positive in your testimony or in your statement that God lives and that Jesus is the Christ." I am positive in my testimony, but I want to assure you that it is not in the spirit of egotism or self-exaltation whatsoever—only in the spirit of humility. I would call to your attention the experience which the Savior had on one occasion when he approached Peter and the other disciples when he had been mistaken for many other personages,

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (Matt. 16:13-19.)

Would you say that was a positive testimony that Peter had? He knew that Jesus was the Christ, the Son of the living God. That came unto him by divine revelation. It can come unto every individual who has a desire to serve God, to know his commandments and be submissive to his will and be obedient to the same. Anyone may possess a positive testimony.

Again on another occasion, on the day of Pentecost the Savior had commissioned his disciples to go forward and proclaim his doctrines. They had the power and authority necessary to teach the gospel of Jesus Christ and to administer in the ordinances thereof which pertain to the salvation and exaltation of our heavenly Father's children.

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. (Acts 2:36-40.)

I believe that applies in this dispensation in this year 1954, as it did almost two thousand years ago when that positive declaration was given by Peter.

After the resurrection of our Lord and Savior Jesus Christ, he appeared in the upper chamber on one occasion and, oh, they were glad to see him—to receive their Lord. He gave them these con-

soling words in which we, today, might find comfort: "Peace be unto you."

Then the same day at evening, before the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

And Thomas answered and said unto him, My Lord and my God.

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. (John 20:19-29.)

I have not seen the Master Jesus Christ, but I have a firm conviction and testimony that he lives. I know that I have been blessed as I go about in my humble, weak way endeavoring to fulfil assignments which come to me by those in authority. I cannot deny that God and his Son Jesus Christ have been with me to bless me that the people might be fed the bread of life.

I am grateful for a positive testimony.

In conclusion I should like to give you a positive testimony from the Old Testament. The Prophet Job had suffered much, and yet his testimony was sufficiently strong that he had the power to subdue and rise above and overcome

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the weaknesses of the flesh because the Spirit of the Lord had taken precedence in his life. So indelibly did he desire his testimony to be inscribed upon the hearts and minds of men that he said:

Oh that my words were now written! oh that they were printed in a book!

That they were graven with an iron pen and lead in the rock for ever!

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God.

Whom I shall see for myself, and mine eyes shall behold, and not another; though

my reins be consumed within me. (Job 19:23-27.)

Yes, my brothers and sisters and friends of the radio and television audience, you may also have a positive testimony that God lives and that Jesus is the Christ, the divine Son of God our heavenly Father, and I trust that those who are hungering and thirsting after righteousness may have a desire within their hearts to accept truth, for all truth emanates from God our eternal Father.

This is my testimony to you today, and I bear it in humility and in the name of the Lord Jesus Christ. Amen.

ELDER HENRY D. MOYLE

Of the Council of the Twelve Apostles

THE RESTORATION OF THE GOSPEL.—This statement presupposes two fundamental facts (1) the former existence of the gospel upon the earth; (2) its loss—disappearance, etc. Was there a divine church? It is as much our mission on earth to proclaim the existence of the gospel in earlier dispensations as anything can be. The world today wonders why we sent missionaries to so-called Christian nations rather than confine our proselyting efforts to the so-called heathen nations. The answer is important. Christianity so-called has lost the knowledge of the true gospel of Jesus Christ as established in former times.

And Jesus answered and said unto them, Take heed that no man deceive you.

For many shall come in my name, saying, I am Christ; and shall deceive many. (Matthew 24:4-5.)

We go into the world to teach them the former as well as the latter-day gospel of Jesus Christ. Did not the prophets Isaiah and Micah say:

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall

go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

O house of Jacob, come ye, and let us walk in the light of the Lord. (Isaiah 2:2-5; see also Micah 4:1-3.)

Not many years ago in Knoxville, Tennessee, I saw a sign done in bronze on the corner of a bank building which read in substance: "The Church around the corner teaches the old-fashioned gospel of Jesus Christ." This very attempt on the part of this great church to distinguish itself from other present-day churches is evidence sufficient of the necessity of missionary work to be done among those professing faith in new-fashioned religions conceived of men and among those who deny all faiths, deny even the existence of God. We have a mission to preach the gospel—the existence and the true conception of God to our fellow men, the establishment of his Church upon the earth by his Only Begotten Son, Jesus Christ. We cannot, in fact, proclaim the restoration of the gospel without proclaiming its pre-existence. The restoration must bring back that which was originally established. Something else would not be a restoration; neither can you restore that which is already here.

We can restore only that which is lost, gone, disappeared. Restoration means to bring back that which we formerly had.

The foundation upon which the Church of Jesus Christ is organized in these latter days is the statement of Jesus Christ to the boy who, in the strength and simplicity of his faith, prayed to God for enlightenment upon this very subject. Where is the Church of Jesus Christ to be found? The boy of fourteen asked the Lord which of all the sects was right and which he should join. He was told by the Lord that he must join none of them, for they were all wrong, that all their creeds were an abomination in his sight, that they drew near to him with their lips but their hearts were far from him. They teach for doctrine the commandments of men, having a form of godliness but they deny the power thereof. He again forbade the boy to join any of them. A restoration of the divine Church was later to be effected through the instrumentality of this boy as he grew to manhood, the Prophet Joseph Smith. The Angel Moroni later told the Prophet in September of 1823:

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. (D. & C. 2:1.)

Joseph Smith was not only given the priesthood—the keys of which Elijah held, but previously he and Oliver Cowdery had also received the *apostolic priesthood* at the hands of Peter, James, and John, with authority and direction once again to *select twelve apostles*. The priesthood of God was thus once again restored to the earth, the authority by which the divine Church should be reestablished on the earth, so vital to the world at large, whether Christian or heathen, is this restoration, that every bearer of the priesthood should be well-versed in the historic facts such as we have of the original foundations of the gospel—its disappearance and its restoration as well as the first principles of the gospel itself. What could be more appropriate for the large body of the priesthood of the Church than periodically to direct its study to these

matters of such great historic value to us and to our missionary work. We have studied them now for three years. We have not been left without evidence of an apostasy from the gospel as given us by the Savior. Our course of study prepared by Elder James L. Barker has given us many important historic facts with which we should be familiar. Others will find and, from time to time, add more to our fund of knowledge just as Elders Parley P. Pratt, James E. Talmage, and B. H. Roberts, and others have done in the past from historic sources. The scriptures themselves prophesy of the falling away from the true gospel of Jesus Christ.

We read:

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with longsuffering and doctrine.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

And they shall turn away their ears from the truth, and shall be turned unto fables. (II Timothy 4:1-4.)

For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. (II Peter 1:21.)

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. (*Ibid.*, 2:1-3.)

The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

Therefore hath the curse devoured the earth, and they that dwell therein are deso-

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late: therefore the inhabitants of the earth are burned, and few men left. (Isaiah 24:4-6.)

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Revelation 14:6-7.)

This gospel now restored to earth is a plan of life and salvation, a means by which through our obedience we can be brought back into the presence of our eternal heavenly Father crowned with glory, immortality, and eternal lives. It has always had a universal application. It was the same gospel in Jerusalem, Constantinople, Ephesus, or Rome. It is eternal in its endurance! If we were to go to any of these cities or any place else to which the Apostles of Christ carried the true gospel and they claimed to be the rightful successors of Christ, we would have one absolute, unchangeable, accurate, and at the same time simple standard by which we could judge the validity of their claims, assuming as the facts compel, that after a relatively short time the teachings of those professing to be the followers of Christ differed in practically every country if not in every great city. It has been the purpose of these priesthood courses which Brother Barker has outlined, for us to put these various, present-day claims to this test—Do any of their teachings and practices conform to Christ's?

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. (Galatians 1:6-8.) (Italics added.)

For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye

have not accepted, ye might well bear with him. (II Cor. 11:4.)

The pertinent facts have had to be searched out from the writings of almost countless men for nigh onto two thousand years, all of them written with few, if any, exceptions by men who have in turn found the subject matter of their writings as a matter of intensive research. By their very nature the facts found have not lent themselves to too great a simplification. The priesthood quorums for the past three years have struggled with these lessons. Some of them put themselves in the spirit of the researcher and have succeeded in getting the greatest benefit therefrom. They are the ones who have qualified themselves from secular history itself, written for the most part by the clergy, directly affected by the recital of the facts, the changes of doctrine which actually took place in their own churches, the departures from the simple truths enunciated by the Savior himself, the establishment of pagan practices within the church, to establish the departure of all the churches of the world in 1830 from the simple truths of the gospel of Jesus Christ.

We need only refer to a few examples which are so clearly set forth in the priesthood manuals of the last three years. Take, for example, baptism without authority, performed otherwise than by immersion; the doctrines of infant damnation, of transubstantiation, of predestination, of an immaterial God who created man both body and soul out of nothing, that man may be saved by grace alone, indulgences, absolutions, intercession of saints, along with the miraculous power of relics, of masses, of the worship of images in churches, of purgatory, of monasticism. Such a marked departure from the simple principles of the gospel of Jesus Christ. The change was so obvious, thinking people were compelled to participate in the great Reformation as soon as the Bible itself came into their hands.

We are told that by the year 1520 there were eighteen translations of the Bible in German, eleven in Italian, four in Bohemian, and two in Dutch. Thus those who read the Bible for the first time were shocked at the depth and

the breadth of the departure which had taken place in the churches of the world from the simple truths of the gospel of Jesus Christ. These are the benefits which have come to those who have studied earnestly the priesthood manuals of the last three years.

Others have struggled without getting so deeply into the spirit in which this great work entitled *The Divine Church* was written. It has been a subject that could not be mastered without effort. Let me say it was not written without effort. There seems to be a relationship between the effort of the author and that required by the student to master the course. Others, we are advised, fell by the wayside and substituted other courses more to their individual liking. They have not prepared themselves to meet these issues so vital and current today in our intercourse with our fellow men in spreading the light which is ours among our neighbors at home and abroad.

For next year we have prepared a course of study to consider the restoration of the same divine Church upon the earth with the restoration of its simple principles and practices. We hope our priesthood leaders will accept these lessons in the spirit in which they are written. In studying them, go back constantly in considering the restoration to the history of the departure therefrom on the part of the churches of the world. We want to continue to perfect ourselves in this respect through a continued study of the important history outlined in the manuals of the last three years. It should be our purpose in teaching and studying these lessons on the restoration, whether we be teacher or student, to relate our studies back to the apostasy by a comparison of the details of the restoration of the gospel with the principles which were taught in the churches of the world in 1830. In this manner can we learn in the next two years as we consider these lessons on the restoration written by Elder Roy A. Welker as much or more of the facts contained in our previous three manuals on the divine Church, dealing as they do with the apostasy as we did during the past years themselves. This is important, too, because

many who shall have occasion to attend the priesthood quorum meetings this year and next year were not present during the past three years. The question naturally arises—how can we study the restoration as I have tried to emphasize, without some study of what we are restoring? Answering the question, if the world once had it, what has it done with it? The very fact that these three volumes of Elder Barker's on *The Divine Church* were not as simple as some desired is added reason why we should read them a second time, and those in the meantime who have been advanced into the Melchizedek Priesthood, or who have returned from the armed forces or from missions or both, might have the benefit of them for the first time. We advocate very seriously a first reading of these manuals by all who have not already mastered them. The dividends to be received from a study such as suggested, are certain, not alone in qualifying us to teach others, but above all to give to each of us a broader foundation of knowledge upon which our own faith may rest. We never lose sight in all our classwork and study of the fact that the glory of God is intelligence. Knowledge is power. Truth is joyous.

Furthermore, in the study of the restoration we should advise ourselves of present-day doctrines of the churches of the world. In many instances we will find that these doctrines have changed somewhat since 1830 to conform more nearly to the teachings of the restored gospel of Jesus Christ.

We may expect as time goes on, in fact, we may hope that the churches of the world will continue not only to see, but also to appreciate the light which was brought to the earth by the restoration of the gospel of Jesus Christ in these latter days through the instrumentality of the Prophet Joseph Smith and realize that just as the church was organized by the Savior when he was upon the earth, so must it continue throughout the restoration. We hope the people of the world will learn to appreciate the words of Paul to the Ephesians:

And he gave some, apostles; and some,

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prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. (Ephesians 4:11-14.)

May the Lord hasten the day when the peoples of the world will realize the source of this light which is enlightening the world. It should be the purpose of the priesthood of the Church so to qualify themselves that they may individually and collectively be a light set upon a hill.

Ye are the light of the world. A city that is set on an hill cannot be hid.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matthew 5:14, 16.)

President David O. McKay:

Elder Henry D. Moyle, of the Council of the Twelve, has just addressed us.

During this morning's session, as this afternoon, we have been highly favored with the inspirational singing of the Relief Society Singing Mothers. I am sure you would have me express to them, your gratitude for their presence and inspiration. I cannot adequately represent you in that expression. I merely say that you see in this group approximately 500 mothers. To produce the beautiful singing, with which they have inspired us, three things, I think, must have aided them:

First, think of the number of practices they have had to attend, in groups, for they come from Salt Lake, Cache Valley, southern towns in Idaho. Then there is the effort which Sister Madsen would have to put forth to meet them, to practice somewhere. I do not know how she does it. So there we see self-denial, willingness to serve on the part of these noble women.

The second element would be their natural ability, their natural talent to

sing, and their responsiveness to a great leader.

But there is a third element, I think, which makes them so impressive, and that third element is expressed by Tennyson through the mouth of a prince, after his father had rather condemned women for their independence, saying that they should become subservient and so on, but the prince answered:

"She of whom you speak,
My mother, looks as pure as some serene
Creation minted in the golden moods
Of sovereign artists; not a thought, a
touch,
But pure as lines of green that streak
the white
Of the first snowdrop's inner leaves."

It is that purity that I attach to the motherhood of the Church.

And when we think of 500 mothers with that purity, we are in a mood to accept that singing at its best and highest.

We thank you, mothers, for the effort you put forth in practicing, for your response to the leadership of your great leader; and for all who have listened to you today I will say, God bless you in your future service in the home, in your Relief Society, and throughout the Church.

Tonight in this building, there will be a bishops' meeting at seven o'clock. Those to be in attendance are stake committees, bishops and counselors, secretaries and quorum advisers in the program for the Aaronic Priesthood under 21; stake presidencies and high councilmen are especially invited.

After the singing by the Choir, the Relief Society Sisters, this conference will be adjourned until ten o'clock tomorrow morning.

The Sisters will now favor us with the anthem, "Eternal Life," and the closing prayer will be offered by Elder Badwagan Piranian, formerly President of the Palestine-Syrian Mission.

An anthem entitled "Eternal Life," was rendered by the Singing Mothers, after which the benediction was pronounced by Elder Badwagan Piranian.

Conference adjourned until 10 o'clock Saturday morning, October 2.

SECOND DAY

MORNING MEETING

The third session of the Conference convened in the Tabernacle at 10:00 a.m., Saturday, October 2.

The choral music for this session was provided by the Bee Hive Girls 40th Anniversary Chorus (Young Women's Mutual Improvement Association), Salt Lake division, with Margrit Lohner conducting and Roy M. Darley at the organ.

President David O. McKay:

The Tabernacle is filled to overflowing. This is the third session of the 125th Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints. We are pleased to announce to those who are standing, that these services will be broadcast in the Assembly Hall and in the Barratt Hall. Also, the services are being televised over KSL Television, Channel Five, of Salt Lake City, and will be heard over radio station KSL and by arrangement through this station, over twelve radio stations in Utah, California, Idaho, Colorado, and Arizona. The names of these stations have already been announced to the radio audience. We thank these stations once again for the service they are rendering to the Church and to all their patrons.

The singing of this session will be furnished by the Beehive 40th Anniversary Chorus from the Salt Lake Division, with Margrit Lohner conducting, and Roy M. Darley at the organ, Kathryn Fairbanks at the piano. We shall begin these services by the Beehive Chorus singing, "Oh, How Lovely Was the Morning," conducted by Sister Lohner. The opening prayer will be offered by

Elder Edwin Q. Cannon, recently President of the West German Mission.

Singing by the Chorus, "O How Lovely Was the Morning."

Elder Edwin Q. Cannon, formerly President of the West German Mission, offered the invocation.

President David O. McKay:

We have a note from Dr. George Weber, of the Congregational Church here in the City, that he has with him in the audience, two of his associates in the Congregational Church, Dr. Lyall Dixon of the Colling Street Congregational Church of Australia and Dr. C. Denis Ryan, President of the Congregational Church in Australia. It may be that another appointment will necessitate their leaving, possibly, before the end of the service. We wish to extend a hearty welcome to these officials of the Congregational Church and others who may be present with us this morning, whose presence we have not recognized.

The Beehive Chorus will now favor us with "Flight Song." This was written for the Beehive 40th Anniversary. Following the singing by the Choir, President J. Reuben Clark, Jr. of the First Presidency will address us.

The Chorus sang the "Flight Song."

President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency will be our first speaker this morning. He will be followed by Bishop Thorpe B. Isaacson.

PRESIDENT J. REUBEN CLARK, JR.

Second Counselor in the First Presidency

MY BROTHERS AND SISTERS, and friends: I am grateful to our heavenly Father that he has permitted us to meet again together, and specifically that I am privileged to be with you. I sincerely invoke the strength of your faith and your prayers that what I may

say may be helpful to you and to me, help to give us strength and courage and determination to carry on the work of the Lord.

Years ago, I heard of a statement from a non-member banker of the city which has always impressed me. He is

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reported to have said, and of course this in jest, that Mormons have six senses: the five that ordinary mortals have and a sixth that enables him to believe Mormonism.

I am more grateful than I can express for that sixth sense. All down through the ages there have been great bodies of humanity who could not believe the gospel. Adam, his own family, was invaded. His son offered improper sacrifice and then committed murder. From him was taken away the right to perform sacrifice. He was shut out; he lost his priesthood, which has never been restored to his descendants. But that offshoot so begun grew and prospered in the land, and from that time on down, the pagan world has been a great part of humankind. The gospel we know was preached from the beginning, but men would not hearken to it. The Flood came and destroyed the inhabitants except a few, and after the Flood again unrighteousness came among men, and again a great part of them, the greater part of them, refused to follow the Lord.

This gospel of the Christ is the true way of salvation and exaltation in the kingdom of God. It has been the same gospel from the beginning, not always understood, not always preached, but it has been the plan of life, salvation, and exaltation from the time it was taught to Adam.

Paul said: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8.)

Well, there are, now, wolves in the sheepfold disguised as sheep. Against them and against their teachings we must all be fighting affirmatively for the truths of the gospel.

The Savior said that in the last days there would be those who would come and say, "Lo, here is Christ, or there. . . ."

"Behold, he is in the desert; . . . he is in the secret chambers; believe it not." (Matt. 24:23, 26.)

You know, I feel that we must not pare that down to mere place. That man and that woman that teach false

doctrine as the doctrine of Christ are crying, "Lo, here is Christ," in the sense in which that great statement of the Savior is to be understood.

So I am happy that we Latter-day Saints have a blessing and a heritage that teaches us the truths of this everlasting gospel, which has been with the world from the beginning. We are marvelously blessed and a blessing always carries with it a responsibility. Having that blessing, the responsibility is ours to live in accordance with the truths which we have. We are blessed that we know that life is purposeful. We are blessed that we know that before we came we had an existence. We are blessed to know that we came to this earth which was created for the purpose of giving us the experiences of mortality. We are blessed that we know that if we observe and keep the commandments of the Lord that our salvation and exaltation is assured. That is part of the sixth sense which we have.

We are blessed that we can accept the scriptures and do accept them as the word of God and as a history of his dealings with his people, specifically, the Bible. And we are not prepared, although we believe the Bible only so far as it is translated correctly, we are not prepared to accept these modern translations, which go largely to destroy the Christ and his sacrifice, his resurrection.

We are blessed in that we believe in God, a Personage who has manifested himself in our day, in the great vision of all time, concerning which these children sang so beautifully at the opening of this meeting. We are blessed with that testimony, that the Son was in the image of the Father, and that we also are created in his image. That is part of our blessing.

We are blessed that God not only spoke in ancient times, but that he also speaks today and has spoken, speaks with all of the definiteness and the specifications that he spoke to Israel at Mount Sinai. He does not speak alone in parables as he taught some of the multitudes, you will remember, in Palestine, stating that he taught them thus lest they should understand and believe and he would have to bless

them. He speaks definitely, I repeat, that all can understand.

Revelation, continuous revelation, comes from our heavenly Father, and for the Church it comes and comes alone to the President of the Church. Each individual living properly may have that inspiration coming from him, and if you do not have it, amend your ways, and you will get it. Revelation is not intuition, as some would suggest.

We are blessed in the faith that we have, the living, active faith which not alone inspires us to live as we should, but which gives us power and strength. Our people have defined faith as the moving cause of all action. Faith is not trust, faith is a living, and I think an intelligent force, through which God himself performs his great work.

We are blessed that, along with that faith, we have the priesthood, the Holy Priesthood of God; the authority of that priesthood is the authority to act in the name of our heavenly Father and exercise his power to the extent which that authority has bestowed upon us. We are blessed as thousands know, that that priesthood, with the faith exercised through it, heals our sick, gives us peace, gives us comfort, gives us consolation, helps us in our daily work, day by day. We are blessed in that more than I can express, and I think there are few here today who have not seen a manifestation of the exercise of faith through the administrations of the priesthood.

We are blessed, I was going to say, beyond all, in our knowledge, our testimony, our witness that Jesus is the Christ. And what a responsibility that knowledge brings to us, that he came to earth a sacrifice to answer for the Fall of Adam. How that was brought about, the Lord has not revealed. I am not sure that if he revealed it we finite minds could understand it. A part of the trouble of the world today is that men are declining to believe things they cannot understand. Out of the great myriads of things that pertain to existence and to the universe, how few there are that men can understand and yet, why should we deny the universe and its wonders because finite man cannot comprehend.

Jesus, the Savior of the world, born

of woman, divine, lived his life through, became a sacrifice, went into the tomb, arose the morning of the third day, a resurrected Being and thereafter moved among his fellow men, select groups, almost as when he was a mortal, ate with them, talked with them, taught them. We are the beneficiaries of that sacrifice, for by his resurrection he brought resurrection to all of us; every man and woman born in mortality on the earth is the beneficiary of that great sacrifice. I repeat, that testimony and that witness brings to each and every of us a great responsibility. You cannot be an honest professor of Christianity if you do not believe and live as Christ marked out.

We are blessed with a knowledge that just as all down through history men and women have gone astray, so we know that the Church set up by the Christ and by the Apostles who followed him, was not long upon the earth. A few centuries and it had become corrupt. It became an apostate church. This is our witness; this is our testimony. That blessing is one of the blessings that goes with our belief in Mormonism.

Since the true Church had disappeared, bringing down in its ruins the priesthood of the Church, it was necessary that there should be a restoration, and in due course of time that restoration came. You know, it has always been a difficult thing for me, wholly ignoring my beliefs and testimonies and witness in the gospel, how men could say that for the first centuries, millenniums, the Lord taught and spoke with his children, guided them and directed them, told them what to do in their times of distress, and then to say that at the end of the Christian era revelation ceased.

Surely, mankind never was in a more distressed and uncertain condition than today, the day in which we live. Shall we say that God has stopped his voice, has closed his ears to our prayers, that he no longer cares for or loves us? Rationally, the conclusion to that question that he has, would be absurd. So in this day of ours, a little over a hundred years ago, God came, he and his Son, Jesus Christ, and opened up through

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the Prophet Joseph Smith, this last Dispensation of the Fulness of Times. We Mormons are blessed with a testimony and a witness of that.

We are also blessed with a testimony and witness that not only did the powers and the authority come to Joseph but that he passed them on down, and that today, President McKay, as prophet, seer, and revelator, stands for the Church as the mouthpiece of God, and when he speaks through the inspiration of the Lord, as he will when he speaks to the Church, he proclaims what the Lord would have us know today.

My brothers and sisters, for all of these blessings, I am grateful. I am glad that I have that sixth sense which enables me not only merely to believe, but to have a spiritual knowledge that all that I have said today is true, with countless other principles which there is not time to mention.

I bear you my witness that God lives, that he still speaks, not in vague, mystic terms, but directly. I bear you my witness that Jesus is the Only Begotten of the Father, that he came to the earth, put on mortality and answered the demands of justice by fulfilling his mission, by his giving of his life in the necessary sacrifice to bring us free from

the Fall. I bear you my testimony that he is the Son of God, the atoning sacrifice, the first fruits of the resurrection, that we all shall be resurrected, even as was he, and come forth, even as he came forth, in the image in which we live.

I bear you my testimony again that the authority conferred upon Joseph still is in the Church and that the President of the Church, our great leader, President David O. McKay, is the repository at this moment of all the power and authority that was conferred upon Joseph at the beginning of the dispensation, through the ministrations of angels and of the Savior himself.

May God increase this testimony to me, and to you, and having the testimony, will he give us the power and the strength to live in accordance with the principles of the gospel, I humbly pray, in the name of Jesus. Amen.

President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency of the Church has just spoken to us. We shall now hear from Bishop Thorpe B. Isaacson, a member of the Presiding Bishopric of the Church. Bishop Isaacson will be followed by Elder Thomas E. McKay.

BISHOP THORPE B. ISAACSON

First Counselor in the Presiding Bishopric

PRESIDENT MCKAY, President Richards, President Clark, my beloved brothers and sisters, and friends: I humbly pray that the Lord will help me as I speak to you today. I shall be grateful because I know that that will give me more strength than anything I could do.

I wonder if you have ever asked yourself how you would feel if you were occupying this position. If you will answer that, then I am sure that is the way you will feel for me.

I am thankful that we can attend these great conferences of the Church. We are all spiritually strengthened and built up in our faith. I do not know what we would do without our general conferences. I hope and pray that each person in the radio and television audi-

ence may be able to partake of the spirit of the conference with us.

You who may have problems—there may be someone in the radio or television audience who has a problem—I hope you can get great comfort from these conferences. I have come to the conclusion that no matter what our problems may be, we can find an answer in the gospel of Jesus Christ. To those who may be discouraged or to those who may be worried, I would plead with you that we try to understand the gospel and adopt its principles in our lives, and I believe we will solve our problems and be able to put discouragement aside.

Some weeks ago it was my privilege to receive an invitation from the United

States Administration of Foreign Operations to fulfil an assignment in far-off Iran. I am grateful for that experience. On my way I stopped at Paris and Rome. I will not say anything about those European countries except to say that I was rather disturbed and concerned over their attitude toward, and their criticism of, this great government and this great country. I was worried! I wondered if it were possible for us to purchase friends with money.

After I left Rome, I flew into the city of Damascus, and as I entered that ancient city, I could not help thinking of Paul the Apostle—how he had persecuted the Saints, how he had been stricken blind, and of his repentance. Then I thought of how he was blessed and healed and became a great Apostle of the Lord, Jesus Christ.

From Damascus I flew into the city of Tehran, the capital of Iran. My heart went out to that little nation, only 150 miles from Russia, living in constant fear of that great Soviet power. There I met a people who love freedom and who would not sacrifice that freedom even if it meant the loss of their own lives. My sympathy and interest, and my heart went out to that people. If we believe anything in the brotherhood of men, then I do not see how we can deny helping that people, not with money—they do not seek money or grants or a dole—but they would like some assistance in learning how they can better take care of themselves.

While I was in Iran, I heard great tributes paid to one of our own brethren, one of our own fine men in the Church. I have never heard finer tributes paid to a man than I heard paid to Dr. Franklin S. Harris who went there, when he was president of the Utah State Agricultural College, to render that country assistance. From the Prime Minister to the Minister of Agriculture and the Minister of Education and government officials, how they praised the work and the inspiration and the guidance of that great teacher and that great scientist. He brought great credit to this nation, to this state, and to this Church. He is a great and fine man.

After I finished my assignment in Iran, I flew to the country of Lebanon. Then I arranged for a trip down into

a country where I have always wanted to go, down into the country of Jerusalem. Before I left here, President McKay said to me, "You will get out of Jerusalem about what you look for and about what you take in." As we flew over that beautiful blue Sea of Galilee, I could not help thinking of the miracles that had been performed there—the feeding of the five thousand, the healing of the sick, the blessing of the blind that they could see and the crippled that they could walk. I could not help thinking of that beautiful song we sing, "O Galilee! sweet Galilee! Where Jesus loved so much to be."

I think I was never so impressed as I was when viewing that country from the sky, realizing that those rugged mountains were the wilderness we have read and heard so much about. Jesus loved his life in Galilee, and the people loved him. Yes, he went about doing good in Galilee.

Then we followed the River Jordan on its way to the Dead Sea. We landed in the Arab section of Jerusalem. Now there are two sections of that city, the Jewish section and the Arab section. There is great hatred there. I feel sorry for the city of Jerusalem. You cannot cross over from one side to the other, so we landed on the side where we desired to go.

Soon after our arrival we were assigned a very high type Arab Christian guide; he spoke English well. The first place he took us was the approximate location—I do not know whether he was entirely accurate or not—but the approximate place, said he, where Christ was arrested and his mockery trial was held. He was never convicted. Then the guide described the judge, Pontius Pilate, the trial, the charges, the attitude of Pontius Pilate and the mob. Jesus the Savior was never condemned. He was never guilty, but Pontius Pilate did not have the courage to release him, because in the face of that trial, mobs were calling, "Crucify Jesus."

As he led us over those narrow cobblestone streets, up toward the Hill of Calvary, I thought of the song that Sister Jessie Evans Smith sings so beautifully, "I Walked Today Where Jesus Walked." As we came near the Hill

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of Calvary, the guide said, "About here was where the cross was so heavy that Jesus could not carry it any longer. He fell to the ground because of his great suffering, his abuse, and his torture when he was stripped to the waist, whipped with a heavy whip until his flesh lay open. Here he fell, and he was forced to arise and continue." As Jesus was suffering such agony, his mother Mary, seeing him, broke through the crowd to embrace him, but she was not permitted to do so.

As the daughters of Jerusalem were weeping, Jesus told them, "... weep not for me, but weep for yourselves, and for your children." (Luke 23:28.) That remark was not a rebuke, but was a warning which was prompted by his great love for mankind. He knew of the later destruction of Jerusalem. A terrible disaster awaited a city steeped in iniquity."

Then as we reached the Hill of Calvary and the guide described the crucifixion, I was severely touched to think that that suffering which we have heard here expressed by President Clark and others today was for us, that we might live again. He had told his disciples that he would be crucified in Jerusalem, but they did not realize the intenseness of the suffering he was willing and anxious—and would have to—endure to accomplish his mission. But what a lesson he had taught us prior to that when he went into the Garden of Gethsemane, and as we walked into the Garden of Gethsemane, I bowed my head in thankfulness to the Savior.

Before his crucifixion, he, too, sought strength from his Father that he could meet that test, and how he met it! Others who had been tortured would scream and condemn and curse, but he had taught the spirit of love all his life, and now he was faced with that test, and how he measured up to it in the face of all that suffering we probably cannot understand. Then from his lips burst forth those great words, "Father, forgive them; for they know not what they do" (*Ibid.*, 23:34), and I thought then and there if Jesus the Christ, the Savior of the world, could say and feel that way after all the torture, agony, and suffering which he had received, surely he taught us the great lesson of love and forgiveness, and I

pledged that I would never hold hatred or bitterness or jealousy or anything like that in my heart toward anyone again. What a lesson Jesus had taught the world!

Before his crucifixion, as President Clark just stated, he told his disciples that he would come forth on the third day, and that word soon spread among the people, and a strong guard was then placed over the tomb to see that his body was not stolen by his friends. No, his body was not stolen. An angel from heaven came down and rolled the stone away, and Jesus came forth from the tomb on the third day as he had said he would, and even then, those close to him could not believe. You remember the story of Thomas. He had to see and feel before he could understand that the Savior had risen. Here was the mission of Jesus, death and resurrection.

Then as the guide took us back into the Garden of Gethsemane—that is the place where Jesus loved to go and pray—the guide said of all places which brought comfort to the Savior, it was the Garden of Gethsemane. Here he sought strength and wanted God's help in facing such an ordeal. Yes, he enjoyed having his disciples go with him. Some of them could not understand and did not quite recognize his purposes, but he did not go there to ask the Lord to save his life or to spare his life. He was not afraid to die. That was part of his mission, and he so regarded it. No, he prayed to his Father to give him sustaining patience and power of decision to meet that test as he would be called upon to meet it.

No wonder he was calm; no wonder he was lovable and kind. Even in the face of that torture and suffering, God had prepared him to meet this crisis.

Then the guide took us upon the Mount of Olives; some would say that the Sermon on the Mount was given there, but others would not agree; regardless, that great preachment, probably the greatest preachment of all time, the Sermon on the Mount, should be our guide today, in business, in education, in religion, in all of our phases of life. Oh, it will do us good to read the Sermon on the Mount, and it will make us better people if we will practise its teachings.

Then, as the guide said, "From this spot Jesus ascended to heaven, and that is the last that we have any record of the Savior of the world, the Redeemer of mankind," I felt more grateful than ever in my life that I could carry that story a little farther. I said to the guide, "No, this was not the end of Jesus the Christ, the Redeemer of the world, the Savior of mankind," and I know the guide was sincere when he said, "No, we have no other record of anything on Jesus since he ascended from this place to be with his Father."

Then I told him as best I could in the little time I had that he did reappear again with God the Father to the boy Prophet, Joseph Smith, in an other wooded area. He was interested, but I am sure he could not accept this on that first interview, but I only hope and pray that this intelligent guide

will read and study so that he can carry that story on to the time when the gospel was restored again. When I went back to my room, I locked my door and knelt down and thanked God more humbly, I think, than I have ever done before in my life for the teachings, the mission, the resurrection, of the Lord Jesus and the restored gospel of Jesus Christ.

Some would say he was a great teacher. Some of the world like to leave it at that. Oh, no, he was more than just a great teacher. He was the Son of God. He was the Redeemer of the world, and he did appear just as surely to the Prophet Joseph in the Sacred Grove as he appeared to his disciples in Jerusalem.

May God bless us that we may appreciate these blessings that have come to us, I humbly pray in the name of Jesus Christ. Amen.

ELDER THOMAS E. McKAY

Assistant to the Council of the Twelve Apostles

PRESIDENT McKAY, Counselors, President Smith and other General Authorities of the Church, my brethren and sisters and friends:

I appreciate more than I can express in words the privilege of being here this morning, to express to you all my love and my thankfulness, for you, for these General Authorities, for all my brethren and sisters, and my loved ones. I want you to know that I appreciate your thoughtfulness in my behalf, I trust that I will merit this kindness throughout my life. I am grateful, especially, to my Father in heaven for his many blessings, for answering your prayers for me. I am a great believer in prayer. "More things," we are told, "are wrought by prayer than this world dreams of," and I know that is true. I know that prayers have been answered; otherwise I would not be here.

I was very thankful to hear announced this morning that Sister Lohner, Margrit Feh Lohner, would conduct the singing, and that Elder Edwin Q. Cannon would offer the invocation. Sister Lohner, or Margrit Feh as we knew her in Europe, was just a little

girl when I met her first in the Sunday School. She was the life of the Sunday School in Zurich, Switzerland. Brother Cannon was one of my missionaries, and a wonderful missionary he was. This makes me feel more at home.

I love the gospel, brethren and sisters, and with President Clark who has just delivered a wonderful address and the others who have spoken yesterday and today, I bear my testimony with them that the gospel is true, that the gospel has been given to us for our happiness, not altogether in the life to come, but in this life. I think the Lord has meant that we should be happy here and not wait until the hereafter, and I know we can be.

"Adam fell that men might be; and men are, that they might have joy," (2 Nephi 2:25) joy in this life, and the greatest joy that any person can have is through obedience to the gospel of Jesus Christ. It has been given to us for that purpose, that we might have joy, and I testify to you that through obedience to the gospel we will be happy, the happiest people in the world. I believe we are, today, because of the gospel. I

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like the expression, too, in the Declaration of Independence:

... all men are created equal; that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness.

We all like that expression, "the pursuit of happiness."

God help us to understand the gospel, and to live it, and to appreciate it. It is a beautiful world. These beautiful flowers, how they add to the enjoyment of all of us, more than we realize! I was delighted, too, more than I can express, that the brethren and sisters in Hawaii remembered the wives of the Authorities, and sent them beautiful orchids. That touched my heart.

Our wives and our mothers are too often forgotten in this world, and, brethren and sisters, you cannot estimate what they mean to all of us, and I think that we should express our appreciation for them more than we do. We men love our wives, of course, but we take it too much for granted, I think, sometimes, and we forget to tell them that we love them. We go home from our work at the office, a little tired, find a wonderful meal prepared for us. What do we do? Get the newspaper, get it in our left hand, and then swallow the meal down with our right, not knowing sometimes what we are eating even. Our wives have spent a lot of time preparing the meal for us, and it would not hurt us to express our appreciation. I think that some of the wives have not had a bouquet of flowers since before we were married. We used to take them a bouquet once in a while when we were "sparking" them, as we say, a box of candy perhaps, and that is the last they have had. It would not hurt us occasionally; in fact, it would help us as well as them, if they were remembered. Many of us do not know when their birthday is; we do not remember the anniversary of our marriage; these little things we forget. My favorite theme is appreciation; I like to talk along this line. My favorite song is "There is beauty all around when there's Love at Home," and I like to hear that. I am glad the home was mentioned so often

yesterday. In fact, I appreciate everything that has been done and said in this conference, the singing yesterday and the singing today, the sermons that have been delivered. I am glad I am in harmony with them.

I have not time, it would not be wise to take more time to develop some of these principles. President Clark did it so beautifully this morning, and I am in harmony with everything he said. God bless him and the other Authorities of the Church, they have been very kind to me, and I want to testify to you that I am here today because of their faith, because of the authority of the priesthood which they bear, and with which they used that authority in laying their hands upon my head while I was lying in the hospital. I love these brethren with all my heart, and I love you, my brethren and sisters.

I love the gospel, as I say. There are many tourists in our midst that come and go. I wish they would call at the Bureau of Information, or perhaps the Church Office Building and ask for a little card on which are printed our Articles of Faith. They are wonderful. Many of these tourists do not know whether we are Christians or not, for example they ask: "Where do you fit in? Are you Protestants?" "No." "Are you Catholics?" "No." "Well, what are you?" "We are members of the Church of Jesus Christ. Jesus is our head. It is his Church to which we belong." Our first Article of Faith would answer that question. "We believe in God, the eternal Father, and in his son, Jesus Christ, and in the Holy Ghost." And then the other articles—they are very short. It is wonderful how concisely they are written, and yet how instructive they are.

We are thought by some to be a little narrow. Well, the gospel is for all. "We believe that through the atonement of Christ, all mankind may be saved"—not just Mormons, but "all mankind may be saved, by obedience to the laws and ordinances of the gospel." And so on down.

We love all mankind. "We claim the privilege of worshiping Almighty God according to the dictates of our own conscience," another article says,

"and allow all men the same privilege, let them worship how, where, or what they may."

And the thirteenth article is my favorite:

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things." Then in conclusion, "If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

Brethren and sisters, it would be well for all of us to learn these Articles of Faith, as well as the tourists, and not only learn them, but also live them, and may God help us so to do, I pray in the name of Jesus Christ. Amen.

ELDER OSCAR A. KIRKHAM

Of the First Council of the Seventy

I HUMBLY pray that the Lord will bless me. I take the privilege of letting my first words be those of appreciation. I bear my testimony to the truthfulness of the gospel of Jesus Christ. I pray daily to a personal God. I bear testimony to the divine mission of Jesus Christ, of Joseph Smith, and of President David O. McKay. I never utter these words and bear this testimony but something fine, something worthy within me swells my bosom and makes me proud, and yet extremely humble.

I am grateful for this song, "Come, come, ye Saints" that has just been sung. It truly is a classic among the Latter-day Saint people. And if President Clark will permit, I would love to read part of his eloquent tribute to this glorious, west land of the pioneers. After expressing himself in his book, *To Them of the Last Wagon*, he finishes with these words:

Log cabins grew into adobe houses and these into buildings of brick and stone. A mighty Temple, dedicated to the work of the Lord, rose in their midst, carved from the granite of canyon walls, the first of

President David O. McKay:

Elder Thomas E. McKay, Assistant to the Twelve, has just concluded speaking. We are glad he is improving in his health.

The congregation will now sing, "Come, Come, Ye Saints," directed by Elder Richard P. Condie. After the singing, Elder Oscar A. Kirkham will speak to us.

The Chorus and congregation joined in singing the hymn, "Come, Come Ye Saints."

President David O. McKay:

Elder Oscar A. Kirkham, of the First Council of Seventy, will now speak to us. He will be followed by Elder Stapley, of the Council of the Twelve.

eight that this people were to build to the salvation of their dead. Meetinghouses everywhere welcomed the worshiper. Stores, banks, factories, mines, mills, smelters, came into being. Flocks and herds peopled the ranges. Schools and colleges came early and multiplied. The hive of industry became the symbol of a great commonwealth. Faith and strength and righteousness bore their fruit of comfort and safety and the joy of living.

All through the years the people have been blessed, even in their most dire need, blessed, they feel, beyond all other peoples on earth,—blessed in their right to get and safely to keep the fruits of their own labors: blessed in their right peaceably to assemble, to discuss their grievances, to speak fully their minds, to print without let or hindrance what they thought and said: blessed to live under a reign of law and order: blessed to worship God according to the dictates of their consciences under the law of the land.

So we honor these men and women of iron will, of surpassing spirituality, of a trusting, living, simple faith. They have done their work: they have earned their reward, which God is bestowing upon them. None can rob them of the fruits of their labors. They are secure.

And now the natural, obvious question: What of us? Can we keep and preserve what they wrought? Shall we pass on to our children the heritage they left us, or shall we lightly fritter it away? Have we their faith? . . . Can we do the thousands of little and big things that made them the heroic builders of a great church, a great commonwealth? (*To Them of the Last Wagon*, pp. 43-45.)

I bow in reverence, I humbly pray it shall ever be kept alive within my heart, a deep and abiding appreciation for that glorious sacrifice of men and women. I caught a bit of the spirit of it last month when I toured the Southwest Indian Mission. It was great to be down on the San Juan, down on the Colorado. It was great to see far-off on the cliff yonder, miles away, to see four great stalwart trees that the Pioneers had planted years ago. It humbled me greatly to stand at the graveside of those who sacrificed in the opening up of that great western country. Somehow I wished that I might have lived with them.

One day on this recent trip of the Southwest Indian Mission, a Navajo Indian boy, with a group of his little friends, was being taken to Southern California to live for the winter in the comfortable homes of Latter-day Saint people, to enjoy their hospitality and spiritual friendship. One little fellow with a little shattered suitcase was crying while his Navajo mother was drying her eyes, yet stoically standing by his side without a word to say, and another son, not so small, he was about sixteen years of age, courageously stood by. Great things have been accomplished by the boys of fourteen, fifteen, and sixteen: these are great years in a young man's life, and "Benjamin," the older Navajo boy, put his hand on the head of his little brother and said, "We don't cry." That was all. The little fellow braced himself to what was to him a great task, leaving mother and the other children. They drove away to a new home.

Thank God for "Come, come, ye Saints." Thank God for the people who pioneered the great wasteland of the Southwest and in many places restored it. I have in my heart also great

gratitude toward the leadership of these early days in our Church.

When Brigham Young and Joseph Smith met for the first time, here are the words describing that meeting:

We proceeded to Kirtland and stopped at John P. Greene's, who had just arrived there with his family. We rested a few minutes, took some refreshments and started to see the Prophet. We went to his father's house and learned that he was in the woods chopping. We immediately repaired to the woods, where we found the Prophet, and two or three of his brothers, chopping and hauling wood. Here my joy was full [said Brigham Young] at the privilege of shaking the hand of the Prophet of God, and receiving the sure testimony, by the spirit of prophecy, that he was all that any man could believe him to be as a true prophet. (*DHC*, I, p. 297, Note.)

Greatness meets chopping wood. No pomp, no ceremony! Brigham Young receives the true testimony.

Be ye humble; and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers. (*D. & C.* 112:10.)

May I note other great attributes of the Latter-day Saint people: *A great heritage, a humble, noble leadership; an all-participating membership.* My, how we should thrill. It was inspiring to me yesterday, when President McKay said "Every member of this Relief Society Singing Mothers Chorus has one other Church service job besides singing in this chorus." How lovely it is—*nearly all members participating.* That is the Latter-day Saint way.

Drive on the hillside here in Salt Lake City, if you have not done it before, and see the Primary Hospital, built for little children. It is a beautiful structure, and as you drive along think of its being built by pennies and the love of people and children—*an all-participating membership!*

Finally, these few words: The great objective, said President Richards to us the other day, of this conference, is *the building of the kingdom of God on earth.* Yes, *missionaries by the thousands, the welfare program reaching out its arms to help and bless, temples being erected throughout the world, as we labor we are blessed.*

"There are bridges, young men and young women, to be built, and we will build them. There are houses to make and we will light their windows. There are those who suffer, and we will ease their sorrow. There are divine blessings ever hovering about us."

I humbly pray that we may worthily continue these great blessings, in the name of Jesus Christ. Amen.

ELDER DELBERT L. STAPLEY

Of the Council of the Twelve Apostles

I CAN THINK of easier ways, my brothers and sisters, to commence Church activity, than standing before you today.

I am grateful to be with you. A few days ago it was rather doubtful whether I could appear in conference, but I chanced to meet President McKay. He informed me I was scheduled to speak, and I felt if it were President McKay's desire that I speak to you, the Lord would bless and sustain me. When I arrived this morning, he suggested that I might be called on in this meeting, and of all things, I left my talk at home. I told him, however, that I was not sure that was the talk I should give. I therefore, need the inspiration and the blessings of the Lord with me. I ask for an interest in your faith and prayers.

Brothers and sisters, I would be most ungrateful if I failed to express gratitude and appreciation for the faith and the prayers of the Saints throughout the Church for my recovery from the illness that has inactivated me the past four months. I have been cognizant in many ways of your appeals for divine favor in my behalf, and I acknowledge to the Lord before you the healing blessings of his holy Spirit. I am here today because of his blessings.

I want to express appreciation to my brethren of the General Authorities, whose brotherhood, love, affection, and faithful devotion I shall always remember with tender emotions and fond memories for the benefit of their administrations, their faith and prayers, in which all of you have taken a part

President David O. McKay:

Elder Oscar A. Kirkham, of the First Council of Seventy, has just addressed us. We shall now hear a few words from Elder Delbert L. Stapley, of the Council of the Twelve. When I say "a few words," I have in mind gratitude that Elder Stapley can be with us today and we urge him not to over exert himself.

and confirmed by your own supplications to God, the eternal Father of us all. From the depths of my heart I thank all of you, and express profound gratitude and appreciation for your kindness and for your love. I sincerely hope my appreciation can be adequately evidenced by my faithful devotion to the ministry of our Lord and Savior, Jesus Christ, whose servant I am.

I bear witness to you that Jesus is the Christ, the Only Begotten Son of the living God, our Lord, Redeemer, Savior, and Advocate with the Father, the Light and Life of men, and the only name under heaven, given among men whereby salvation can be obtained.

I like these words from the Apostle John quoting the Savior to his disciples:

If I bear witness of myself, my witness is not true.

There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

Ye sent unto John, and he bare witness unto the truth.

But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

And the Father himself, which hath sent me, hath borne witness of me. (John 5:31-33; 36-37.)

John the Baptist so early bore witness that Jesus was the Christ. He had that most wonderful of opportunities of baptizing his Lord and witnessing the Holy Ghost descend upon him in the sign of a dove, confirming the Lord's Messiahship. The Apostle John later

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said, "If we receive the witness of men, the witness of God is greater." (1 John 5:9.)

The God and Father of our Lord and Savior, Jesus Christ, spoke from the heavens on the occasion of Christ's baptism and said, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17.) I think of that other occasion when Christ took Peter, James, and John with him on the Mount and was transfigured before them, Elias and Moses appeared, and then the voice of God from heaven again declared: "This is my beloved Son, in whom I am well pleased; hear ye him." (*Ibid.*, 17:5.)

If we receive the witness of men, the witness of God is greater. (1 John 5:9.)

The ministry of Jesus of Nazareth is itself a witness and testimony that he was the Son of the living God. As we have heard this morning, Christ was crucified and arose from the grave in a glorious resurrection. He first appeared unto Cephas after his resurrection and then to his disciples, members of the Twelve. Later he appeared unto about five hundred brethren at once. For forty days following his resurrection, he personally ministered among men and taught them; he counseled and directed them in the ministry. They went forth testifying of him that he was the Redeemer and Son of the living God. Later he was seen of Paul the Apostle, who also testified of him gloriously. The Savior stated: "... for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." (John 5:36.)

There is the other witness, spoken of by Jesus, the witness of the Holy Ghost, that testified to the spirit of his disciples, that this was the Son of God who had called them, and whom they served. The two angels who stood by as he was received into heaven said he should so come in like manner as they had seen him go into heaven.

Shortly thereafter followed the long period of spiritual darkness, and then came the time for the last and most important of all God's dispensations to be ushered in; therefore, because of its importance, God the eternal Father and

his Son Jesus Christ personally appeared to the boy, Joseph Smith, and informed him of his holy calling. Later Moroni, a resurrected prophet of the living God, from the Nephite nation, came to him and showed him where the plates were deposited that contained a record of a branch of God's people. This record Joseph later translated by the gift and power of God.

Three men were shown these plates by an angel of God and the voice of the Lord declared from heaven that the record was true and the translation correct, and they should so testify to all the world. And then later eight men had the privilege of seeing these plates. All these men are witnesses to the divine calling of the Prophet Joseph Smith.

The Lord gave revelations to the Prophet Joseph singly upon many occasions; also to Joseph and Oliver Cowdery; also to Joseph and Martin Harris. Heavenly resurrected beings manifested themselves unto him and them and conferred upon them the gifts, the authorities, and the powers to officiate in all the affairs of God's kingdom. It seems fitting that the man who testified so early of the Savior, John the Baptist, should come and confer upon Joseph Smith and Oliver Cowdery, the Aaronic Priesthood, and that later the three men, Peter, James, and John, who were with the Savior on the Mount when he was transfigured before them, and God again testified of his Son, should come and confer upon the Prophet Joseph and Oliver Cowdery the Melchizedek Priesthood, the priesthood after the order of the Son of God that has to do with the spiritual endowments, authorities, and blessings of God's Church.

My brothers and sisters, the Prophet, unschooled, unlearned, could not have given to the world what he was privileged to reveal unless God were with him. God inspired him in all that he did. There were living witnesses who testified to his divine calling for heavenly messengers had manifested this truth to several brethren. Surely if we receive the witness of men, the witness of God is more certain. The office of the Holy Ghost is to testify of the Father and Son, it is also the spirit of

truth, and when it testifies to the spirit of men there comes an inward feeling whether a thing is true or whether it is not true. In the case of the Prophet, Joseph Smith, it was true, for men in his day and since have received that witness and testimony which the Holy Ghost itself manifests unto those who seek after truth.

And again the works of Joseph Smith—analyze them; everything about them indicates his prophetic calling. Where a testament is, there must of necessity be the death of a testator, and surely this was a testament unfolding and revealing again God's kingdom with all of its saving ordinances, principles, and divine powers. A testament is not of force until after men are dead. The Prophet gave his life to seal that testimony, and thus the sacrifice of his life becomes a witness to all men of the truth and power of his holy calling and ministry.

My brothers and sisters, before the Prophet Joseph Smith departed this life he conferred upon the Twelve all the keys, powers, and authorities to carry forward this important work of the latter-day; that work has not stopped in its progress; it has gone forward; and the fruits of it are a witness to all people of its truth.

I bear testimony to you that the Presidents of the Church, our spiritual leaders who have followed Joseph Smith, are prophets of God. I cannot quote the exact words, but in the Thursday temple meeting of all the General Authorities, where we had gone in fasting and prayer in preparation for this great conference, President McKay said, "Brethren, I want to say to you that Christ is at the helm of this Church and he is guiding it by his holy power."

I received a witness from the Spirit that President McKay's statement was true. I bear that witness to you, my

brothers and sisters. I know that leaders of other churches might make similar statements, but would the Holy Ghost manifest the truth of it to their listeners? If we receive the witness of men, the witness of God is greater, which witness all can receive from the Holy Ghost, for which I humbly pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Delbert L. Stapley of the Council of the Twelve has just addressed us. We pray that the effort he has put forth will not take from his physical strength which he needs during his recuperation from a serious illness.

The Beehive Chorus will now sing "The Twenty-Third Psalm," conducted by Margrit Lohner. To these hundreds of sweet young girls who have rendered such inspiring service we extend our gratitude. You have rendered a service most beautiful and commendable. In making others happy you will bring happiness to yourself. May that inspire you all through your future lives, that you may continue to devote your talents, your sweetness, your efforts, to the upbuilding of the Kingdom of God. Thank you, Sister Lohner, and all these sweet girls who have responded so willingly to your leadership.

The closing prayer will be offered by Elder Arthur Glaus, formerly president of the East German Mission, after which this Conference will be adjourned until 2 o'clock this afternoon. Brother Roy M. Darley has been at the organ, Sister Kathryn Fairbanks at the piano.

The Bee Hive Girls Chorus sang a selection, "The Twenty-third Psalm."

The closing prayer was offered by Elder Arthur Glaus, formerly President of the East German Mission.

Conference adjourned until 2:00 p.m.

SECOND DAY AFTERNOON MEETING

Conference reconvened at 2 o'clock p.m., Saturday, October 2 in the great Tabernacle.

The choral singing for this session of

the Conference was furnished by the Combined Scandinavian Choirs, with Hulbert Keddington conducting, and Alexander Schreiner at the organ.

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President David O. McKay:

To those who are listening in over the radio or television, we are pleased to announce that we are assembled in the great Tabernacle on Temple Square in Salt Lake City in the fourth session of the One Hundred Twenty-Fifth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. To those who are unable to gain admittance or obtain seats here in the Tabernacle, and we note many who are standing in the doorways, we announce that overflow meetings are held this afternoon in the Assembly Hall and in the Barratt Hall, where the public address system and television are operating.

These services are also being televised over KSL-TV, Channel 5, in Salt Lake City and for those who were not here this morning or listening in, these services are broadcast over nine radio stations in Utah, California, Idaho, and Arizona. The names of these stations have already been announced.

We desire to express our appreciation always at each session to these radio stations who are thus favoring the public with these radio announcements.

We are pleased to note in the audience this afternoon prominent state officials, leaders in educational circles, our leading state institutions represented here, the University of Utah, the Brigham Young University, Utah State Agricultural College, Snow College, Dixie, and others of our educational institu-

tions. We extend a hearty welcome to all of you.

The singing this afternoon will be by the Combined Scandinavian Choirs, with Hulbert Keddington conducting and Alexander Schreiner at the organ. We shall begin these services by the Combined Choirs singing, "The King of Love My Shepherd Is." The opening prayer will be offered by Elder June W. Black, president of the Deseret Stake.

The Scandinavian choirs sang: "The King of Love My Shepherd Is."

President June W. Black of the Deseret Stake offered the opening prayer.

President David O. McKay:

Elder June W. Black, president of the Deseret Stake, just offered the invocation. The Combined Scandinavian Choirs will now favor us with "Let Not Your Heart Be Troubled," after which Elder Spencer W. Kimball of the Council of the Twelve will address us.

Selection by the Combined Scandinavian Choirs, "Let Not Your Heart Be Troubled," in the Scandinavian language.

President David O. McKay:

Our first speaker this afternoon will be Elder Spencer W. Kimball of the Council of the Twelve. He will be followed by Elder LeGrand Richards.

ELDER SPENCER W. KIMBALL*Of the Council of the Twelve Apostles*

MY BELOVED brothers and sisters and friends, I approach this opportunity with fear and trembling, humility, and fasting and prayer.

It was my privilege in the month of August to attend the great pageant at Palmyra, and I sat entranced with some forty thousand others at the Hill Cumorah, looking up at that dark hill as the night came on. I heard the voices of those who took the parts of many prophets, Nephi, Jacob, Alma, Amulek, Ammon, and finally the prophet, Samuel

the Lamanite, all prophesying as to the coming of the Savior of the world to them here on this continent.

It was inspirational as the program progressed to its conclusion, to see the beautiful picture as a Personage came above the hill. Because of the blackness under him, it appeared as though he stood in mid-air, with long white robes flowing in the breeze that blew from the top of the hill. I was inspired, and that inspiration has remained with me ever since. There was being portrayed

the story of the coming of the Savior to this land when these thousands of people gathered at the temple, and were looking intently up toward heaven. They heard the voice, neither loud nor harsh, but a penetrating one, and it pierced their very souls. The third time they could understand, and they heard the voice say:

Behold my Beloved Son in whom I am well pleased, in whom I have glorified my name—hear ye him. (3 Ne. 11:7.)

Then came the voice of him who had appeared to these Nephite people saying: "... I am Jesus Christ." (*Ibid.*, 11:10.) His message then and before and since always to his people has been:

... to obey is better than sacrifice, and to hearken than the fat of rams. (1 Sam. 15:22.)

So said the Prophet Samuel to the disobedient King Saul who lost his kingdom because of rebellion. The prophet warned Saul that he should discomfit his enemies but that he should not retain the spoils of war. But the bleating of the sheep and the lowing of the oxen revealed that Saul and his people had disobeyed the simple command of the Lord. Samuel chastised:

Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord?

... rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. (*Ibid.*, 15:22-23.)

Saul asked forgiveness, but the prophet replied:

... thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel. (*Ibid.*, 15:26.)

In his arrogant and haughty state he took things in his own hands wholly disregarding the commandments of the Lord.

Samuel scolded:

... When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?

Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord? (*Ibid.*, 15:17, 19.)

Saul rationalized. It was easy for him to obey as to the disposition of the kings, for what use were conquered kings? But why not keep the fat sheep and cattle? Was not his royal judgment superior to that of lowly Samuel? Who was Samuel that his words should be obeyed implicitly, and who would know anyway?

How like Saul are many in Israel today. One will live some of the Lord's revelation on health except that he must have his occasional cup of coffee; she will not use tobacco nor liquor for which she has no yearning anyway but must have the comforting cup of tea.

He will serve in a Church position, for here is activity which he likes and honor which he craves, or contribute to a chapel where his donation will be known, but rationalization is easy as to tithing which he finds so difficult. He cannot afford it—sickness or death has laid a heavy hand—he is not sure it is always distributed as he would have it done, and who knows anyway of his failure?

Another will attend some meetings but Saul-like rationalize as to the rest of the day. Why should he not see a ball game, a show, do his necessary yard work, or carry on business as usual?

Another would religiously attend his outward Church duties but resist any suggestions as to family frictions in his home life or family prayers when the family is so hard to assemble?

Saul was like that. He could do the expedient things but could find alibis as to the things which countered his own desires.

To obey! To hearken! What a difficult requirement! Often we hear: "Nobody can tell me what clothes to wear, what I shall eat or drink. No one can outline my Sabbaths, appropriate my earnings, nor in any way limit my personal freedoms! I do as I please! I give no blind obedience!"

Blind obedience! How little they understand! The Lord said through Joseph Smith:

Whatever God requires is right, no matter what it is, although we may not see the reason thereof until long after the

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events transpire. (*Scrapbook of Mormon Literature*, vol. 2, p. 173.)

When men obey commands of a creator, it is not blind obedience. How different is the cowering of a subject to his totalitarian monarch and the dignified, willing obedience one gives to his God. The dictator is ambitious, selfish, and has ulterior motives. God's every command is righteous, every directive purposeful, and all for the good of the governed. The first may be blind obedience, but the latter is certainly faith obedience.

The Patriarch Abraham, sorely tried, obeyed faithfully when commanded by the Lord to offer his son Isaac upon the altar. Blind obedience? No. He knew that God would require nothing of him which was not for his ultimate good. How that good could be accomplished he did not understand. He knew that he had been promised that through the seed of the miracle son Isaac should all the multitude of nations be blessed, and God having promised, it would be fulfilled. Undoubtedly questions arose in his mind as to how these things could be if Isaac were liquidated, but he knew that the Lord was just and would provide a way. Had not the Lord fulfilled the promise made wherein this very son was to be conceived when Abraham was old and Sarah far past the normal bearing period? In Hebrews, we read:

Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude and as the sand which is by the sea shore innumerable. (Heb. 11:12.)

Abraham was now called upon to sacrifice this beloved son who as yet had no posterity. But with faith supreme, Abraham:

... offered up Isaac ... accounting that God was able to raise him up, even from the dead. (*Ibid.*, 11:17, 19.)

Knowing that God would make no capricious nor unnecessary demands, that the lad could be raised even from death if necessary, Abraham obeyed. A ram was provided.

Perhaps the criminal in the penitentiary obeys blindly, for here is com-

pulsion. Most of his decisions are made for him. Somewhat comparable are dictator's subjects whose work, recreation, religion, and other activity are controlled and regimented. Here is *blind* obedience.

It was not blind faith when the patriarch Noah built an ark some forty-two centuries ago or when the prophet Nephi built a boat about twenty-five centuries ago. Each was commanded by the Lord to construct a seaworthy vessel. An unprecedented total flood was to envelop the earth in the one case and the greatest ocean to be crossed by the other. No experience of either builder could give guidance in these new adventures—no previous flood or ocean crossing had ever come in the life of either—there was nothing on which to base construction except directions from the Lord. Here was no blind obedience. Each knew the goodness of God and that he had purpose in his strange commands. And so each with eyes wide open, with absolute freedom of choice, built by faith. Noah's family was saved from physical drowning and spiritual decadence, and Nephi's people were saved likewise.

No swords nor bayonets, no famine nor pestilence drove the Lehiters from the lush shores of Bountiful, but seeing obedience led them across uncharted oceans. The Lord had promised:

... inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to ... a land which is choice above all other lands. (1 Nephi 2:20.)

And with compliance born of faith and confidence, the vessel was finished, loaded, and launched.

There was no compulsion in Noah's movements—no blind obedience. It was not raining when this man of God made the craft which was to save his family. After its completion, a full week of dry weather preceded the storm. Here was obedience born in testimony of the power, sureness, justice of God. And Noah's trust was justified, and a race was perpetuated.

When men speak of *all faith* and *all obedience* as blind, are they not covering their own weaknesses? Are they

not seeking an alibi to justify their own failure to hearken?

A man obeys strictly the income tax law and pays fully and before due date his property taxes but justifies himself in disregarding the law of the Sabbath or the payment of tithes on time, if at all. In the one case he may suffer only deprivation of freedom or resources or lose his home or personal property, but in the other he opens doors to the loss of a soul. The spiritual as truly brings penalties as the temporal, the principal difference is the swiftness of punishment, the Lord being so long-suffering.

One would hardly call the first blind obedience, yet he sometimes regards the spiritual commands as such.

Is it blind obedience when the student pays his tuition, reads his text assignments, attends classes, and thus qualifies for his eventual degrees? Perhaps he himself might set different and easier standards for graduation, but he obeys every requirement of the catalog whether or not he undersetands its total implication.

Is it blind obedience when one regards the sign "High Voltage—Keep Away" or is it the obedience of faith in the judgment of experts who know the hazard?

Is it blind obedience when the air traveler fastens his seat belt as that sign flashes or is it confidence in the experience and wisdom of those who know more of hazards and dangers?

Is it blind obedience when the little child gleefully jumps from the table into the strong arms of its smiling father, or is this implicit trust in a loving parent who feels sure of his catch and who loves the child better than life itself?

Is it blind obedience when an afflicted one takes vile-tasting medicine prescribed by his physician or yields his own precious body to the scalpel of the surgeon or is this the obedience of faith in one in whom confidence may safely be imposed?

Is it blind obedience when the pilot guides his ship between the buoys which mark the reefs and thus keeps his vessel in deep water or is it confidence in the

integrity of those who have set up protective devices?

Is it then blind obedience when we, with our limited vision, elementary knowledge, selfish desires, ulterior motives, and carnal urges, accept and follow the guidance and obey the commands of our loving Father who begot us, created a world for us, loves us, and has planned a constructive program for us, wholly without ulterior motive, whose greatest joy and glory is to "bring to pass the immortality and eternal life" of all his children?

Blind obedience it might be when no agency exists, when there is regimentation, but in all of the commands of the Lord given through his servants, there is total agency free of compulsion. Some remonstrate that agency is lacking where penalties are imposed and condemnations threatened—to be damned for rejecting the gospel seems harsh to some and to take away free agency. This is not true, for the decision is ours—we may accept or reject, comply or ignore.

In all of our life activities it is the same—we may attend college or stay away from the campus; we may apply ourselves to our studies or waste our time; we may fulfil all requirements or ignore them. The decision is ours; the agency is free.

We may take the medicine or secretly pour it down the drain; we may yield our bodies to the surgeon's knife or refuse his service; we may follow paths or get lost in the jungle; but we cannot avoid the penalties of disobedience to law.

We may speed one hundred miles an hour, park our car against fireplugs, drive on the wrong side of the road, resist arrest, rob a bank, but we will pay penalties sooner or later, even the utmost farthing. No soul is clever enough to evade penalties indefinitely or to counter this extensive and basic law of retribution. Without free agency men would be lifeless, limp weaklings, and worthless to themselves and to the world.

Our heavenly Father, knowing all things, gave us this fundamental law of free agency. He could force our obedience, compel our goodness, regiment our acts, but that would make of us spine-

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less creatures without will or purpose, or destiny.

Our Lord wept bitterly when he saw his creatures breaking his commandments in the pre-deluge days, but he refrained from force. They must have their agency:

The Lord said unto Enoch: Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency. (Moses 7:32.)

They were permitted to ignore the warnings of the prophets till their cup of iniquity was full, ran over, and flooded the world and drowned its inhabitants.

Rewards for faithfulness and penalties for disobedience are certain. God is longsuffering, patient, and kind, whereas men and natural laws are often swift and cruel.

Our righteous and wise parents, Adam and Eve, were exemplary in the matter of obedience born of childlike faith:

... And Adam was obedient unto the commandments of the Lord.

And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. (*Ibid.*, 5:5-7.)

Blind obedience? Assuredly not. They had known Jehovah, heard his voice, walked with him in the Garden of Eden, and knew of his goodness, justice, and understanding. And so for "many days" they killed the blemishless lambs and offered them without knowing why, but in total confidence that there was righteous purpose in the law and that the reason would unfold later after compliance.

Obedience was paramount in the healing of the lepers. They cried:

Jesus, Master, have mercy on us.

And when he saw them, he said unto them,

Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. (Luke 17:13-14.)

It is certain that the priests made no contribution to the healing. The ten had probably lived all their lives in the jurisdiction of the priests who are not known ever to have healed lepers. The miracle happened when, but not until, they obeyed in every detail. No blind obedience here. These lepers knew Christ would not fail them. They had faith not only in his power but also in his goodness and integrity.

So also did the man born blind move toward wholeness of sight, yet he obeyed the voice of authority. Questioned by the skeptical Pharisees as to his unparalleled sight recovery, he stoutly maintained,

He put clay upon mine eyes, and I washed, and do see.

... He is a prophet.

... one thing I know, that, whereas I was blind, now I see. (John 9:15, 17, 25.)

A simple little formula it was. A little spittle, a little clay, a simple anointing, a simple command, and an act of faith obedience; and darkness was replaced with light. "Lord, I believe," he said as he worshiped in gratitude. Blind obedience, would you say? It was a blind man, but a seeing obedience. The Savior had:

... spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.

And said unto him, Go, wash in the pool of Siloam. ... He went his way therefore, and washed, and came seeing. (*Ibid.*, 9:6-7.)

How simple the process! How gentle the command! How faithful the obedience! How glorious the reward!

Strange—we provide pure, sterile tissue for spittle and forbid expectorating even on sidewalks.

We bathe with soap, scrub with disinfectants, and scald dishes, pots, and pans with boiling water to kill the germs from the filth of clay.

We use for culinary purposes and especially in hospitals and sickrooms only water purified by chemical processes.

But here the Master disregarded all our rules of sanitation and prescribed spittle, germ-ridden clay, and impure water from the contaminated pool of Siloam which bathed the sweaty bodies of laborers and the sore bodies of the sick and diseased.

Is there healing in mere clay to make eyes see? Is there medicinal value in the spittle to cure infirmities? Are there curative properties in the waters of Siloam to open eyes of congenital blind? The answer is obvious. The miracle was conceived in the womb of faith and born and matured in the act of obedience.

Had the command involved oil instead of spittle, herbs instead of clay, and waters of a pure bubbling spring instead of filthy Siloam, the result would have been the same. But some would have said that oil and herbs and pure water had healed the eyes, but even the untrained must know that these could not cure one. Consequently, only one conclusion could be drawn: The unparalleled miracle was positively the result of faith obedience. But had the sightless one disobeyed any of the phases of the command, he would indubitably have suffered till death with continued blindness.

Though there is no compulsion, the spiritual laws of today must also be obeyed if blessings are to be realized, for as the Lord has said:

I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise. (D. & C. 82:10.)

And:

Mine arm is kindled against the rebellious. (See *ibid.*, 56:1.)

And:

And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed. (*Ibid.*, 1:3.)

And:

Behold, I, the Lord, utter my voice, and it shall be obeyed.

Wherefore, verily I say, let the wicked take heed, and let the rebellious fear and tremble; and let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God. (*Ibid.*, 63:5-6.)

And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer. (*Ibid.*, 105:6.)

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (*Ibid.*, 130:21.)

And so we render intelligent, constructive obedience when we voluntarily, humbly, and happily obey the commands of our Lord:

1. Be ye clean who bear the vessels of the Lord.
2. Thou shalt go to the house of prayer upon my holy day.
3. Bring all the tithes into the storehouse.
4. Honor the Sabbath Day to keep it holy.
5. Ye are the temple of God—defile it not with liquor, tobacco, tea, and coffee.
6. Repent or suffer.
7. Bow down upon thy knees before the Lord.
8. Judge not that ye be not judged.
9. Except a man be born of the water and of the spirit he cannot enter into the kingdom of God.
10. A man must enter into the new and everlasting covenant to be exalted.
11. Woe unto those who come not unto this priesthood.

May God bless all of us, members of his Church, and all others, in the great world which he has created and peopled to live and obey his commandments, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

He who has just addressed us is Elder Spencer W. Kimball, a member of the Council of the Twelve. Elder LeGrand Richards, a member of the same Council, will now address us. He will be followed by President Levi Edgar Young.

ELDER LEGRAND RICHARDS

Of the Council of the Twelve Apostles

I FEEL GRATEFUL, my brothers and sisters, for the privilege of attending this conference with you. I have been built up and strengthened; and as I have counted my blessings before the Lord, for which I thank him, I realize that most of them are because of my membership in the Church of Jesus Christ of Latter-day Saints. I do not know what the Lord could add more than he has. I believe I am one of the happiest men in all the world. I thank him for membership in his great Church. I thank him for the Holy Priesthood that I bear. I thank him for the hope of obtaining eternal life with my loved ones, my wife and children, my father and mother, and brothers and sisters, and with these my brethren of the General Authorities, and you the Saints of Zion, through obedience to the laws and the ordinances of the gospel. Of that I have a positive assurance in my heart. I know we have the gospel of the Lord Jesus Christ.

I thank the Lord for these, my brethren, for President McKay and his Counselors. I know they are prophets of God, and I know the Lord is inspiring them in their work. They are great leaders, and I thank the Lord for them and for the Twelve, and for all the General Authorities, and while I feel the least among them, I feel grateful for their companionship. I honor them, and I revere them, and I thank God for the many gifts they possess for the building of his kingdom, and I testify to you that they are men who have consecrated their lives to this great work in which we are engaged.

And I thank him for you, the Saints of Zion. There are many noble leaders in the stakes and wards, the auxiliaries and the boards of this Church, and I love you. You are wonderful. I can best express my regard for you in the words of Peter of old to the Saints of his day. He said:

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises

of him who hath called out of darkness into his marvellous light. (1 Peter 2:9.)

And it is because we have then called out of darkness into his marvelous light that we can be so happy and enjoy the blessings that are ours.

I thank the Lord for the great missionary system of this Church, that is sharing with the honest in heart the world over the blessings that are ours, when they are willing to heed the voice of the servants of God who are sent unto them. At the present time the Church is probably engaged in its greatest missionary effort in its entire history. That is because of the great leadership we have. Only a few conferences ago President Richards invited all men everywhere, in and out of the Church, to unite in building the kingdom of God in the earth. What more could He ask from righteous men and women the world over?

When the Christ was asked to teach his disciples to pray, after duly saluting the Father, the first thing he taught them to pray for was, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10.) And that is what we pray for daily, and that is what we work for, and we have the positive assurance through our faith and through the testimony of the Holy Ghost that we are not praying nor working in vain, for the kingdom of God has been set up in the earth, and we are privileged to lend our strength to help establish it among men and carry it to the nations of the earth.

In giving the dream of Nebuchadnezzar and its interpretation, the Prophet Daniel said: "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." (Daniel 2:28.) And then he saw the establishment of this work that we are engaged in and that it should become ultimately as a great mountain and fill the whole earth. I know that is true. There is a God in heaven that made known that secret,

and we know it by the power and the testimony of the Holy Ghost.

Then I think it was in our last conference, or the one before, that President McKay invited all of us as members of the Church to be missionaries for the Church. We just could not have the Church of Jesus Christ without the spirit of missionary work.

After the Savior was resurrected and appeared to his Apostles, he sent them into all the world to preach the gospel, to every creature, baptizing them in the name of the Father, and of the Son and of the Holy Ghost. He said,

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. (Matt. 28:20.)

The missionary work was not to end back in those early days, because when his disciples asked for the sign of his second coming, he told them of the wars and the rumors of wars and pestilence, and earthquakes and the fall of nations, then he added, "... this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (*Ibid.*, 24:14.) So the preaching of the gospel unto all nations is an evidence that the end is near at hand. Because Jesus knew that his Church would continue this great missionary work, he told his disciples, "... and, lo, I am with you always, even unto the end of the world." (*Ibid.*, 28:20.)

The Saints of Zion have responded to the call of these, the Presidency of the Church, as they have never done before. We find from our records that during the first eight months of this year we have baptized 10,929 converts, those who have come to know the truth. That does not include the baptisms of the children of members. That is a tremendous growth and increase in the work of the Lord.

And then when you go among the Saints and interview the prospective missionaries and go into the mission fields and interview the missionaries and find the spirit that God is endowing them with, you just know that this cannot be the work of man. It is the

work of God; no man could do what the Lord has done.

To me, the missionary system of this Church is one of the greatest institutions the world has ever known. In no other way has there been such evidence of sacrifice and devotion and love and loyalty to God and to his work as in this great missionary work of his Church. We find it difficult at times to turn members down who want to go on missions. One of my good friends was getting up in years and I tried to persuade him he was too old to go on a mission, and he said, "Well, Brother Richards, what could I do that would be more wonderful than to die in the service of the Lord?" Another good brother came to me who had been on a mission with his wife and said, "If I sell my home and automobile, we can go on another mission"—willing to give the last that they had in order to accomplish this missionary work, and that is the spirit we find wherever we go.

A young man reporting his mission in Oregon a short time ago, who was himself a convert to the Church, came down with his fist on the pulpit and said, "I would not take a check for a million dollars for the experience of my mission."

And the brethren made a call for the Saints who could afford it to send in some of their surplus funds to help carry on the missionary work with some of these young people in foreign missions where they are not prospered and blessed as we are here in America, and the response has been wonderful, and every time a remittance comes you feel to thank the Lord for the faith of him who sent it.

While I was still the Presiding Bishop, following a general conference, I received a letter from a lady school-teacher in Nevada. She said, "It was said in conference that fifty-five dollars a month was the average cost of a missionary. I am enclosing my check for that amount, and I will send a like amount for each month for the next two years to keep a missionary in the field, because it is not possible for me to go myself."

As long as the Lord will put such

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feelings in the hearts of the members of his Church, no one can stop his work from growing.

A few years ago I had a conversation with a man who came to the office while I was Presiding Bishop to interest the Church in a business proposition. We drifted into a discussion of religion. I said, "Do you love the Lord?" He said, "I do." I said, "Do you love him enough that you would be willing to join the Mormon Church, if you knew the Lord wanted you to?" And he thought for a few minutes, and said, "I do." Then I said, "As one of his servants, I want to promise you that if you will investigate our message and get down on your knees before the Lord, you can know that this is the work of God, just as much as you know anything in this world."

A few weeks ago he was in Salt Lake City and called to see if my wife and I would take lunch with him and his wife. He is now a high priest in the Church, and he said, "But, Bishop, why couldn't I have heard the gospel thirty years ago, so that I could have had the joy of service in the Church all through these years?"

Such a testimony makes one realize what the gospel means to a new convert.

I had a man sit in my office not long ago, and some of the brethren know him. He served for over thirty years as a minister of the gospel in a sectarian church, and then through contact with our missionaries he joined the Church, and he said, "When I think of how little I had as a minister of the gospel to offer to my people as compared to what I now have in the fulness of the gospel as it has been restored, I want to go back and tell all of my friends what I have found. But now," he said, "they won't listen to me; I am an apostate from their church." But such was the joy he had found in his membership in the Church.

I was visiting in a stake of Zion not long ago, and the president told me this story. And he is here today. He said a Jewish boy came into the stake during the war, serving in the armed forces, and he fell in love with a Mormon girl, and he married her; she converted him, and he joined the

Church. Then he went back to see his people in the east, and they disinherited him, and he said to his father and mother, "You can't disinherit me. What I have found out there among the Mormons is worth more than all the money this family ever owned." And then he said to the president, "How long will I have to wait to get into the temple with this lovely wife of mine, so I will be sure she is mine forever?"

Such is the joy the gospel brings to the new convert.

I had a man come to my office when I was in the mission field. He said, "When I think of who I was and what I was when the gospel found me and what I am today," he said, "I just can't believe that I am the same person. I do not think the same thoughts; I don't have the same habits; I don't have the same ideals in life." He said, "I have literally been born again."

And that is what Paul meant when he said,

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (Rom. 6:4.)

And I knew that man walked in a newness of life.

I received a letter while I was Presiding Bishop from a young man converted while in the armed forces, then living in Kansas. He sent a check for his tithing, and then he added, "Bishop, do you think we are doing all we ought to do to try and tell the world of the marvelous work and a wonder the Lord has established in the earth in our day?"

They do not all come too easy. We have to break through the walls of many a missionary away, and then I happened to make a friend of him and got into his home, and when he could prejudice. One of my friends turned not handle the situation and his minister would not, he went to the plant where he was the foreman and said to the employees, "If any of you know any ministers who are not afraid of the Mormon elders, I would surely like to get in touch with them. I don't

care what church they belong to," and so for the next few months we had a different minister every week. It was one of the most interesting experiences of my entire life. But every time they would leave, he would say, "Well, you have made me nearer a Mormon than I was before," and one day he put his feet up on the table, smoking his big cigar and said, "Brother Richards, I would give all I own if I could prove that you are wrong." I said, "I know you would. You have never wanted to prove that we are right. But," I said, "I want to thank you for bearing your testimony that we have brought you the truth. If you have tried with all the help you have had through these weeks to prove we are wrong, and you have been unsuccessful, there is only one other answer, and that is you have proved that we are right. Now," I said, "there are just two things: You are either going to decide that you will accept the Lord's work and help build his kingdom or you are going to kick against the pricks and I remind you what the Savior said to Saul on the way to Damascus: '... it is hard for thee to kick against the pricks.'" (Acts 9:5.) Well, he told me when we first commenced visiting him that he had all the religion he wanted, he knew he had faith in God, and he believed in God, and the only way I could get him to understand that there might be truths he did not have, was to tell him that if he had never seen a light greater than a candle, he would not believe that he was in the darkness, but when he saw real light, then he would know that the candle was not sufficient. Well, he joined the Church right after that and came and visited me—I had been transferred—he was old enough to be my daddy, and he took me in his arms and said, "Brother Richards, I didn't think a man could be as happy as I am." I said, "I thought you had plenty before." "Oh, but I didn't know," he said.

Now I want to say to you Latter-day Saints, and President McKay has called all of you to be missionaries for the Church. I hope you will not be afraid. I hope you know that this is the work of God and not the work of man. I

hope you know that if your neighbors and your relatives and friends will hunger and thirst after righteousness, that you can promise them that if they will investigate and get down on their knees, I care not what church they belong to, they will find in the message you have for them the gospel of the Lord Jesus Christ, and I tell you you ought not to be afraid to promise them that, because I know that if they are sincere, your promises will be fulfilled.

Before I close, I want to read to you a few excerpts from letters from a lady who wrote to the Bureau of Information. The first letter was in November of 1953:

"Will you please inform me about your Church, its origin, its history, and present-day aims, enterprises, and ideals? I would appreciate this information first-handed and believe you will be better to supply it than vague and often misleading hearsay can. If your Church is the one I have been seeking for fifty-three years and never found, so far, in any Christian Church or 'off color' religious societies—from theosophy to free thought, I might be able to contribute, as well as receive benefits. I am not a chronic, curiosity seeking person nor an habitual joiner." The brethren sent her some literature to read, and then she wrote back under date of December 18, 1953. I am just quoting parts of her letter:

"I do not want to appear 'gushy,' but I will say this for your religion. I find it interesting; it quickens within me a feeling—what shall I call it—a gladness? Like a beautiful song I might have known long, long ago, and had lost and forgotten, in a way both sublime and sorrowful." What did Jesus say? "These things have I spoken unto you, . . . that your joy might be full," (John 15:11) and the gospel quickens something within the soul of man such as he has never known before. She said, "I had investigated, studied, and discarded Protestant creeds by the time I was fifteen. I unconsciously turned to pantheism, love of nature, therein finding God, for I perceived life in all elements and things. I even studied Catholicism, but backed off when I was told that unbaptized infants,

though they did not go to hell, went to their special limbo, but never saw the face of God. Agnostically, I asked, "Is a God that merciless and cruel worth having his face looked upon?" I am glad to find a Church courageous and sensible enough to teach the absurdity of infant baptism." And then last July after having been baptized a member of the Church, she wrote: "I now have a serenity and composure, and inner strength, and an inward joy which I never before possessed. Do all souls receiving enlightenment exclaim within their silent hearts, feeling compassion for a blind groping and grieving world: 'Oh, suffering world! I come, . . . I come! . . .'"

Each of us should be ready and willing to answer such a call. We ought to be ready to go and give all we can to bring these people to a knowledge of the truth that they might share with us the joy that is ours.

When you read a statement like that of how this woman sought without finding the truth, it makes you understand the words of Roger Williams who gave up his pastorate in the oldest Baptist Church of America and gave this as the reason:

There is no regularly constituted Church of Christ, on earth, nor any person authorized to administer any Church ordinance, nor can there be until new Apostles are sent by the great Head of the Church, for whose coming I am seeking. (*Picturesque American*, page 503.)

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

PRESIDENT MCKAY; brethren and sisters: We have had a number of visitors today, many of whom were Methodists who came from Australia. They seemed to be pleased with their visit to this building and what they heard. There is now in the congregation the superintendent of schools of Copenhagen, Denmark. With him are others from that country. We remember well of being in your city and visiting the university that you represent. You graduated from there, you tell me,

Isn't it marvelous that He has come, that the great Head of the Church has given us again Apostles and Prophets and that the Church of Christ is in our midst, built upon the foundation of Apostles and Prophets with Christ our Lord as the chief cornerstone?

I bear you solemn witness that I know that this is true and the power of God is in this work for the blessing of every honest soul in the world who is willing to come and to pay the price by keeping his commandments.

God help us to do our part, and God bless all who are doing it, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

The congregation will arise and sing, "Redeemer of Israel," conducted by Richard P. Condie. After the singing we shall hear Brother Young.

Singing by the Combined Choirs and the congregation, "Redeemer of Israel," Richard P. Condie conducting.

President David O. McKay:

The speaker to whom you listened just before the singing, was Elder LeGrand Richards of the Council of the Twelve. President Levi Edgar Young of the First Council of the Seventy will now address us. He will be followed by Elder Alma Sonne.

and we recall that above the gates of your campus there is a great eagle done in bronze, something like our eagle on the Eagle Gate, just east of here. Underneath your bronze eagle is a Latin expression which I recall. It runs *coelestem adspicit lucem*. The eagle is looking toward the celestial light and this recalls the real motive, why the Latter-day Saints are meeting in this building today. I may say to you that we are looking toward the celestial light and this expression comes

to me as I recall the beautiful eagle and the Latin expression that you know so well.

When the general conference comes around, we note that the Relief Society of the Church has its meetings with the sisters who come from all parts of the world where there are members, most of whom are mothers in this great organization. The mothers have played a great part in our history, for they have given birth and reared men who have been honored by the priesthood of God. How they have preserved the sacredness of family life! You recall with proud appreciation the pioneer mother on the Seagull Monument here, a masterpiece by Mahonri Young. The figure of the mother expresses dignity, energy, tenderness, and endurance. The face is a familiar type of character and gentleness, which give it a certain aloofness. The influence of the monument is one of deep thought and faith in life and God. Benjamin Ide Wheeler wrote these words concerning the pioneer mother:

Over rude paths beset with hunger and risk, she pressed on toward the vision of a better country. To an assemblage of men busy with the perishable rewards of the day, she brought the threefold leaven of enduring society—faith, gentleness, and home, with the nurture of children.

* * * * *

Though I speak to the seventies during the few minutes I have to give a message, I realize that whatever truth is uttered is a lesson to all the brethren holding the priesthood of God. The seventies have a specific calling which none of us can forget.

Taking their name from the number of our Lord's disciples, the seventies form the central council for the missionary activity of the Church. From the beginning of their organization in 1835, the seventies have felt the need for a complete reference library, and in *Times and Seasons*, January 1, 1845, the following item was published:

Among the improvements going forward in this city [of Nauvoo], none merit higher praise, than the Seventies' Library. The concern has been commenced on a footing and scale, broad enough to embrace the arts and sciences everywhere, so that the

Seventies' while traveling over the face of the globe, as the Lord's "Regular Soldiers," can gather all the curious things, both natural and artificial, with all the knowledge, inventions, and wonderful specimens of genius that have been gracing the world for almost six thousand years . . . [forming] the foundation for the best library in the world. (*Times and Seasons*, v:762.)

After the destruction of Nauvoo, the dreams of the people were never lost, and on April 7, 1851, we read in the fifth general epistle of the Church, describing Salt Lake City, the following:

On November 27th, the quorum of Seventies in conference assembled, agreed to erect an extensive rotunda in Great Salt Lake City, to be called the "Seventies' Hall of Science," and Joseph Young, their president, was appointed trustee and superintendent of the work.

Truman O. Angell, the architect of the Salt Lake Temple, was commissioned to draw the plans for the building. The large drawing that was made by Elder Angell was found many years later and was photographed and produced in an article published by the *Utah State Historical Review* in July 1946.

Had the project been carried through, the structure would have possessed unusual architectural interest. It had majesty and beauty that surpassed any building of its kind on the American frontier in originality and dignity. It was designed to be the repository not only of the seventies' library, but also for the library brought to Utah in 1851. Owing to the poverty of the people who were just beginning to establish their homes, President Brigham Young prevailed upon his brother Joseph, president of the seventies, not to build it for some years to come. For this reason, the edifice was never started. The seventies continued collecting books, however, and they soon had a fine library of the modern and ancient classics of literature. Among these books were:

The Holy Bible, the Works of John Locke, The Germania of Tacitus, Goethe's *Faust*, History of the Holy Land, Paley's *Natural Theology*, Bunyon's *Pilgrim's Progress*, Commodore Perry's *Japan Expedition*, Testament of the Twelve Patriarchs, Wonders of Na-

ture by Josiah Priest, Ainsworth's *Latin Dictionary*, Hackenberg's *Greek Grammar*, Southey's *Lord Nelson*, Marco Polo's *Travels*, Charles Darwin's *Voyage of a Naturalist*.

These few titles mentioned indicate the types of history and literature that the seventies were bringing together. The lesson of what such books contain will ever be truths that we should remember. The literature of the ages that has been preserved, conveys the thought that men had knowledge of great truths that have influenced humanity and have brought the civilization we have today. I recall that at the close of a lecture of William James at Harvard University, the learned philosopher uttered these words:

I have had much comfort lately in meditating on the passages which show the personality of the Holy Ghost, and his distinctness from the Father and the Son. It is a subject that requires searching into to find out, but when realized, gives one so much more true and lively a sense of the fulness of the Godhead, and its work in us, than when only thinking of the Spirit in its effect upon us.

President Brigham Young issued the following in 1850:

It is very desirable that all the Saints should improve every opportunity of securing at least a copy of every valuable treatise on education—every book, map, chart, or diagram that may contain interesting, useful, and attractive matter, to gain the attention of children and cause them to love to learn to read; and also every historical, mathematical, philosophical, geographical, geological, astronomical, scientific, practical, and all other variety of useful and interesting writings, maps, etc., to present to the general church recorder when they shall arrive at their destination, from which important and interesting matter may be gleaned to compile the most valuable works on every science and subject, for the benefit of the rising generation. We have a printing press, and any one who can take good printing or writing paper to the valley will be blessing themselves and the church. We also want all kinds of mathematical instruments, together with all rare specimens of natural curiosities and works of art that can be gathered.

Seldom can one read a sentence that expresses a more thoughtful ideal than

the one the Prophet Joseph Smith gave us when he wrote:

And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith. (D. & C. 88:118.)

It is a beautiful concept, for good books on history and fine literary writings give us the great discoverers and interpreters of life. They take us into an intellectual world and lend themselves to our uses and give themselves joyfully to our companionship. Nothing is more gratifying and inspiring in our intellectual lives than the lessons given by good books, and by good books we mean the best of the world's literature. As we study the history of the early-day missionaries of the Church, we find them men of books.

In the prayer of the Prophet Joseph Smith offered at the dedication of the temple at Kirtland, Ohio, March 27, 1836, are these words:

And do thou grant, Holy Father, that all those who shall worship in this house may be taught words of wisdom out of the best books, and that they may seek learning even by study, and also by faith, as thou hast said. (*Ibid.*, 109:14.)

We are living in an age of books, written on all subjects and from many viewpoints. To train ourselves to seek knowledge out of the best of books is an admonition that we should carefully and most sincerely remember. To know what good books are is an art. Any missionary can have a list of the world's best literature from people who know what good literature is. Learn to read the best, however, and in time the gospel will become a field of immortal thoughts. "The beauty of a great book," says Emerson, "is the beauty of one's own mind." Think for a moment of the Holy Bible.

The Book of Genesis stands indeed at the head of the literature of the world. It is more recent than some of the writings of Chaldea or Egypt which have come down to us, and is incomparably the noblest composition of early ages, in its moral and spiritual characteristics. (Geikie, *Hours with the Bible.*)

However highly we may estimate the

scientific, philosophic, and religious genius of the narrators of Genesis, I-III, more important to us, and for the religious instruction of youth, is the fact that they were men, who had surrendered themselves wholly to God, and who had derived their knowledge from Him. (Rudolph Kittel of Leipsig University, *Scientific Study of the Old Testament*.)

"The first leaf of the Mosaic record," says Jean Paul, "has more weight than all the folios of men of science and philosophers." * * * "And he is right," says Geikie, "for we owe to it, the earliest and grandest revelation of that first principle of all religion—the existence, the unity, the personality, and the moral government of God."

Every student of Church history knows about the high school established in the Kirtland Temple. The students were taught English by reading the best literature and the ancient classics. The principal of the school was Professor H. M. Hawes. There were also established Hebrew, Greek, and Latin classes; the professor of Hebrew was Joshua Seixas. I have found out that the attendance at these classes on the part of the elders was very large, and we have from the records the statement of how the Prophet Joseph Smith attended night in and night out the Hebrew and Greek classes. He undoubtedly felt and responded to the beauty of these languages, for only those who have studied Greek and Latin and Hebrew know of the beauty and richness of the literature that has come down to the present day from those far-off times. The Prophet Joseph Smith shows us the majesty of the statement, "Seek ye knowledge out of the best books," (see D. & C. 88:118) and Joseph Young, president of all the seventies in his day, insisted that the seventies in their respective quorums become students of literature and philosophy and religion. Thousands of them adopted the motto that, "Knowledge is power." The beauty of this idea lies in the fact that the concept of what knowledge means to the Latter-day Saints is this truth that God blesses us as we approach him with deep faith and ask his blessing in our obtaining knowledge. Our minds and hearts are opened, and we become students in the true sense of the term,

for it is under God's direction that we learn, and Jesus Christ our Redeemer becomes our greatest teacher.

I wish to quote to you the words of the Prophet Joseph Smith on what it means to teach, and the ideal of education for which we should all strive. They are words found in the eighty-eighth section of the Doctrine and Covenants:

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand.

Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms. (*Ibid.*, 88:78-79.)

"I think I may safely challenge anyone," says President B. H. Roberts, "to point out a broader field of knowledge than is here indicated. It includes all spiritual truth, all scientific truth, and all secular knowledge—knowledge of the past, of the present, of the future, of the heavens and the earth. . . ."

In closing I wish to quote the words of John Fiske, the historian at Harvard fifty years ago who said to a class in history:

The future is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dream of poets, the lesson of priest and prophet, the inspiration of the great musician, is confirmed in the light of modern knowledge and as we gird ourselves up for the work of life, we may look forward to the time when in the truest sense, the kingdoms of this world shall become the Kingdom of Christ, and He shall reign forever and ever, the King of kings and Lord of Lords.

President David O. McKay:

President Levi Edgar Young of the First Council of Seventy has just spoken to us. Elder Alma Sonne, Assistant to the Twelve, will be our next speaker. Elder Sonne will be followed by Elder Marion G. Romney.

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

MY BRETHREN AND SISTERS, I feel deeply sensible of the responsibility which rests upon me at this moment. It has occurred to me during the day that all of the brethren who have stood before you have been outstanding leaders in the Church, even before they were called to their present positions of responsibility. Many of them have been leaders in the stakes of Zion. Some of them have been leaders in the mission field, and all of them have been leaders in the Church and kingdom of God.

On May 30, 1835 Elder George A. Smith was called on a mission to the east. Before leaving, he called on the Prophet Joseph Smith, his cousin, who gave him this advice: "Preach short sermons. Make short prayers, and deliver your sermons with a prayerful heart." I believe all the sermons to which we have listened today and yesterday have been short sermons, and I believe many prayers have been offered to our Father, especially by those who have been called upon to speak.

A year ago I visited an old house in Hiram, Ohio, and stood in the very bedroom in that house from which the Prophet Joseph Smith had been taken by an angry mob, tied to a tree, and covered with a coat of tar and feathers. I know the Prophet must have been bruised during the ordeal. I know also that he must have been greatly humiliated, but his zeal and determination for the truth were not lessened. He was not dismayed nor discouraged, neither was he vindictive nor bitter. The Prophet expected opposition and persecution. It was his lot, as it had been with all the prophets who had preceded him in their respective responsibilities. They were challenged on every turn. He, like his predecessors, faced it with the utmost courage, knowing that sometime, somewhere, he would be fully vindicated, as have all the others who paved the way for spiritual enlightenment.

We marvel at his powers of endurance, his steadfastness of purpose, and

his unquenchable fire and spirit. To those who would not and could not understand he said: "No unhallowed hand can stop the work of God from progressing." Mobs, persecution, defamation, were powerless against it.

Governor Ford of Illinois must have sensed the spirit and stamina back of what he called Mormonism. There was something there which even he could not comprehend. He feared its growth because he felt it was bound to go forward, regardless of its opponents, however ruthless and godless they might be. It could not be stifled nor frustrated by the enemy. Governor Ford wrote in his history of Illinois:

"It is feared that within the course of a century some man gifted like Paul, some splendid orator, will make the name of the martyred prophet ring as loud and stir the souls of men as much as the mighty name* of Christ itself." He refers to places like Sharon, Palmyra, Manchester, Kirtland, Far West, Adam-ondi-Ahman, Ramus, Nauvoo, and the Carthage Jail. "They," said he, "may become holy and venerable places of classic interest in another age like Jerusalem, the Garden of Gethsemane, the Mount of Olives, and the Mount of Calvary to the Christian, or Mecca and Medina to the Turk."

What did he fear, this governor of a sovereign state? What had he to fear? He feared that Mormonism would survive to tell the world what happened at Carthage and other places. He feared that his name would go down in history coupled with that of Herod and Pontius Pilate, who were connected with and in a measure responsible for the crucifixion of the Lord.

Joseph Smith's name is secure in the books of history. He has brought to the religious world more truth, bringing it nearer to God, than has anyone else in modern times. But Joseph Smith's leadership was tested in other ways.

I hold before me a list of the Twelve Apostles, the first Quorum of the Twelve, organized in the year 1835. As

I read it from an historical record prepared by the late Andrew Jenson, I note beneath the names of these men these statements:

"In 1837 and in 1838 four of the Twelve apostatized," and then he names them: "John F. Boynton, Lyman E. Johnson, Luke S. Johnson, William E. McLellan." Four out of twelve had left the faith.

Later he wrote, "William Smith and John E. Page denied the faith. On October 25, 1838, David W. Patten was killed." Already six of these twelve, you will see, had fallen by the way.

Brother Jenson remarked: "These brethren were labored with and urged to repent." History has proved that the real setback was not to the Church, but to the men individually.

I bear testimony, brethren and sisters,

that Joseph Smith was a prophet of God. I bear testimony that the gospel of Jesus Christ was restored through his instrumentality. I bear testimony, also, that Jesus is the Christ; that he submitted to the world the plan of life and salvation. It is the only plan by which we can come back to our Father in heaven, and I bear testimony, that plan has been restored again to the earth through Joseph Smith, the Prophet. Hesitate, my friends, ere you doubt this great modern miracle, for the gospel is upon the earth, and the Holy Priesthood has been restored, by which men can officiate in the name of God.

May we be blessed in our endeavors to serve him and given strength to keep his commandments, everyone, I pray in the name of Jesus Christ. Amen.

ELDER MARION G. ROMNEY

Of the Council of the Twelve Apostles

MY BELOVED brethren and sisters: I would like you to give me a special interest in your faith and prayers as I attempt to edify this mighty congregation, those present in this building and those beyond. I need your faith and prayers because I desire to say a few words about "the royal law according to the scriptures," if you observe which, the Apostle James says, "Thou shalt love thy neighbour as thyself." (James 2:8.) This matter is very important to me, it lies next to my heart, and it should be important to you.

Without attempting to catalog the many things which the keeping of this "royal law" entails, it may, from its use in the scriptures, be said with certainty that chief among them is caring for the poor. In the very first chapter in which the phrase, "Thou shalt love thy neighbour as thyself" appears, the Lord commanded ancient Israel to provide for their poor.

And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

And thou shalt not glean thy vineyard; neither shalt thou gather every grape of

thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God. (Lev. 19:9-10.)

During the last few weeks it has been my pleasure to meet with stake and ward welfare workers in 136 stakes. During the next few weeks I hope to meet the rest of you. In passing I might say that of the 136 stake presidents in these stakes, only three "fled the realm" when they saw us coming. All the rest of you stood and took it. Your courage and strength are admirable and very much appreciated.

Your performance in the fulfillment of this "royal law" gives me great joy and inspires in me a hope for an early redemption of Zion. With all my heart I salute you.

As evidence of your love for your neighbors, you carry on in your numerous welfare activities. At the coal mine, in the mills and factories, in canneries, you toil. In orchards, fields, and on the ranches, you endure the heat and the cold. On construction jobs and in sewing rooms, you labor. You battle floods and disease. You sit in council late into the nights, wrestling with problems of policy and procedure incident to your divine service. You find

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work for the unemployed. In times of distress, you administer to the suffering and give comfort to the bereaved.

Freely do you contribute of your means, not alone in acquiring welfare facilities, but also as a continuing practice you contribute the cash value of two meals each month, that your bishops may have, not only commodities with which to warm and feed the cold and hungry and clothe the naked, but money also with which to provide their other needs. Your accomplishments during the last twenty years in doing all this voluntarily and without expectation or hope of personal gain, is a modern miracle. It has brought you to a state of perfection in gospel living unmatched since the golden era of the Nephites.

As you thus labor for your brethren and sisters, you merit the assurance that you are in very deed ministering to your Redeemer. Such assurance you have in King Benjamin's words: "... when ye are in the service of your fellow beings ye are only in the service of your God." (Mos. 2:17.) You have it from the Lord himself in this dispensation, for "... inasmuch," said he, "as ye impart of your substance unto the poor, ye will do it unto me." (D. & C. 42:31.)

You also have the satisfaction of knowing that you are discharging an obligation which from the beginning has been laid upon the members of Christ's Church.

The method of implementation in force at a given time has varied with the degree of perfection in gospel living attained by the Saints. But the "royal law" has persisted. It is as much a part of the requirements of the gospel of Jesus Christ, and obedience thereto is as certainly a prerequisite to exaltation in the celestial kingdom, as are baptism and the laying on of hands. It has been taught, and practised in some form, in every gospel dispensation.

We have already noted what the Lord required of the children of Israel with respect thereto, even as they emerged from four hundred years of slavery. Simple as were the instructions, they contained the two basic

principles of every God-given plan for implementing the "royal law"—first, those who had were to give, and second, those who received were to labor for what they got.

Away back before the flood, Enoch, to a generation vexed with "wars and bloodshed," taught the gospel of Jesus Christ in mighty power, including the procedure required by the celestial law in loving one's neighbor as one's self. Those who believed, lived it, with the result that

... the Lord came and dwelt with his people, and they dwelt in righteousness.

And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them. (Moses 7:16, 18.)

Now, my brethren and sisters, they did not remove the poor from among them by turning them over to be cared for through some dole system sponsored by the warring nations. They provided for their own in the prescribed manner. By full observance of the law of Enoch, they became equal in all things, temporal and spiritual, thereby obtaining that "union required by the law of the celestial kingdom."

During his earthly ministry, the Lord placed the "royal law," in importance, second only to the love of God. (See Matt. 22:39.) His exchange with the rich young man illustrates the difficulty people of that day experienced in living it. (See *ibid.*, 19:16-22.) However, the Saints of the Apostolic Church tried to live it. Being "of one heart and of one soul," they disposed of their lands and houses and laid the proceeds "at the apostles' feet: and distribution was made unto every man according as he had need." (Acts 4:32, 35.)

Following the visit of Jesus, the Nephites lived the "royal law."

... every man did deal justly one with another.

And they had all things common among them. (4 Nephi 2-3.)

As the Lord gave the "royal law" to the Saints in former dispensations, so he has given it to us. (See D. & C. 59:6.) Before the Church was a year old, he had, in three separate revelations, laid upon the Saints the obligation to care

for their poor. (See *ibid.*, Secs. 38, 42, 44.) Clearly alluding to temporal things, he said, "I say unto you, be one; and if ye are not one ye are not mine." This command he followed with directions that certain of the brethren be appointed to "... look to the poor and the needy, ... that they shall not suffer," adding, "Behold, I say unto you, that ye must visit the poor and the needy and administer to their relief." (*Ibid.*, 38:27, 35; 44:6.)

That the Lord contemplated no exceptions to the "royal law" is evidenced by the fact that he concluded his instructions to the brethren whom he sent from Kirtland to western Missouri in June 1831, with this admonition: "And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple." (*Ibid.*, 52:40.) These brethren, all but destitute, were to make their way across four states. The Prophet himself walked almost the whole distance from St. Louis to Independence, three hundred miles.

It occurs to me that if these brethren in their poverty could not qualify as disciples of the Lord without remembering the poor and the needy, the sick and afflicted, it will be most difficult for us to so qualify should we neglect them, enjoying, as we do in such abundance, the bounties of the earth.

I repeat, then, that in this divine service you have the satisfaction of knowing that you are discharging an obligation which has from the beginning been laid upon the Saints of God, and which obligation rests now in full force upon us, the Saints of the latter days.

In the early 1830's, the Lord directed the Saints to implement the "royal law" by living the United Order. In this they failed. Because they did not learn to impart of their substance as becometh Saints to the poor and afflicted among them, the Lord permitted them to be driven from Missouri, and the requirement that they live the United Order was withdrawn. But the "royal law" was not withdrawn. It remained in full force. At least partially to fulfil it, the Saints, since then, have been bound by the law of tithing and the "fast."

About twenty years ago, just a century following the United Order experiment, the Lord inspired the inauguration of the present Church welfare plan. In it, we are being given another opportunity to show our mettle, to stand up and be counted, to prove ourselves worthy—or unworthy, as the case may be—of rising toward a fuller compliance with the "royal law." Personally, I am very pleased with the progress we are making, and I believe the Lord is pleased also, for he is blessing our efforts remarkably.

Let us continue to merit his approval. We should not be discouraged if some Church members are not enthusiastic about the presently established Church practice for the implementation of the "royal law." Their apathy is due to a lack of appreciation of what the Lord designs to accomplish by it. Sometimes when I get a little low in spirits about this matter, I am revived by reading the following quotation from a sermon by President Brigham Young:

The Lord revealed to Joseph, that the people would gather out from Babylon, and establish the kingdom of God upon the principles of heaven. They went up to Jackson County, Mo., with this in their faith and with the express understanding that when they got there, everything was to be laid at the feet of the Bishop ... who was to distribute it among the people, according to the revelation. ... But they could not bear this; consequently, they were driven from Jackson County, ... and finally they were driven from the State. ... While we were in Winter Quarters, the Lord gave to me a revelation, just as much as he ever gave one to anybody. He opened my mind, and showed me the organization of the kingdom of God in a family capacity. I talked it to my brethren; I would throw out a few words here, and a few words there, to my first counselor, to my second counselor, and the Twelve Apostles, but with the exception of one or two of the Twelve, it would not touch a man. They believed it would come, O yes, but it would be by and by. (*Journal of Discourses*, Vol. XVIII, pp. 242, 244.)

Now, we've come a long way since President Young said this. Today, many of the Saints are catching a glimpse of the import of the "royal law."

Let us go forward, never slackening our efforts. And let us not be dis-

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couraged by the charge that some well-farees are unworthy of the help they receive. If such there be, they shall in due time be weeded out, for the Lord has said,

... he that is idle shall not eat the bread nor wear the garments of the laborer. (D. & C. 42:42.)

And the idler shall not have place in the Church, except he repent and mend his ways. (*Ibid.*, 75:29.)

However, on this point King Benjamin taught that the man who withheld his substance from the poor, charging that they, through misconduct, had brought their distress upon themselves,

... hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the kingdom of God. (Mos. 4:18.)

Now the issues, brothers and sisters, which turn upon keeping the "royal law" are such as to challenge every soul who understands them to high endeavor.

The efficacy of our fasting turns upon it. So spake the Lord to ancient Israel. "Wherefore have we fasted?" cried they, "and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?"

Because, came the answer, you do not keep the fast which I commanded. True, you bow down your heads as a bulrush and spread sackcloth and ashes under your feet, but you do not deal your bread to the hungry, nor provide housing for the poor, nor do you cover the naked. When you do these things, "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." (See Isaiah 58:3-11.)

The efficacy of praying turns upon obedience to the "royal law." So taught Amulek to his hearers as he counseled

them to cry unto the Lord in their fields, in their houses, their closets and secret places, in their wilderness and over their households, "both morning, mid-day, and evening, . . . and when you do not cry unto the Lord," he continued, "let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you." And then he concluded his matchless sermon on prayer with this challenging statement: "And now behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith." (See Alma 34:17-38.)

King Benjamin went so far as to teach his people that imparting of their substance to the poor was a prerequisite to a retention of a remission of their sins (see Mos. 4:26), and Mormon taught the same doctrine. (See Alma 4:12-14.)

These teachings are in full harmony with the modern revelations on the subject, in one of which the Lord said he had given men their agency and made them stewards over earthly blessings, all of which had been prepared by him, for he had stretched out the heavens and built the earth; that it was full and there was enough to spare; that it was his purpose to provide for his Saints, but that it must be done in his own way, which was "that the poor shall be exalted, in that the rich are made low. . . . Therefore," said he, "if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment." (See D. & C. 104:13-18.)

The very building of Zion and the escape of the Saints from the tribulations yet to be poured out upon the nations turn upon a full compliance with

the "royal law." We can with profit let our minds dwell upon these things; for Zion, "the New Jerusalem," is yet to be built, and it is to be "a land of peace, a city of refuge, a place of safety for the saints of the Most High God; . . . And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. . . . And every man that will not take his sword against his neighbor must needs flee unto Zion for safety." (See *ibid.*, 45:65-71.)

When shall we build it? you ask. Well, according to the scriptures, not until we can fully and ungrudgingly yield obedience to the "royal law." For the Lord has made it plain that Zion cannot be built up until the Saints become united according to the "union required by the laws of the celestial kingdom," which laws, he explains, require us to impart of our substance "as becometh saints, to the poor and afflicted" among us. (See *ibid.*, 105:1-6.)

Surely, my brethren and sisters, we should take courage and great joy in our labors as we contemplate the many issues which turn upon keeping the "royal law." In fact, Jesus taught that the final judgment will turn upon it.

As he sat upon the Mount of Olives just two days before the final Passover, his anxious disciples plied him with many questions. Concerning his second coming, he said:

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

When saw we thee a stranger, and took thee in? or naked, and clothed thee?

Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Matt. 25:31-40.)

I know President George Albert Smith understood this scripture. I remember when we were gathering clothes to ship to Europe for our people in distress. I remember the packages he sent. In one were two suits of clothes, direct from the cleaners. I doubt if President Smith had ever worn them. In another came shirts from the laundry, wrapped in cellophane paper, ready to be worn. In other packages we received were thousands of pounds of clothing, much of it ragged, dirty, and unfit to wear. I contemplated at that time, and I do now, how the donors of those goods would feel when they realized the truth of this statement of the Master, that "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (*Ibid.*, 25:40.)

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

And these shall go away into everlasting punishment: but the righteous into life eternal. (*Ibid.*, 25:41-46.)

Surely, my brothers and sisters, we have great reason to be encouraged, and a great motive to go forward in this work. May we each, through full com-

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pliance with the "royal law according to the scriptures," be qualified on that great day for a place among the righteous, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

We have just heard Elder Marion G. Romney of the Council of the Twelve. The Combined Scandinavian Chorus will now sing: "The Heavens Are Telling," from "The Creation," conducted by Elder Hulbert Keddington. The closing prayer will be offered by Daniel S. Frost, President of the Kanab Stake, after which this Conference will be adjourned until seven o'clock this evening, when the General Meeting of the priesthood of the Church will be held in this Tabernacle.

Only those holding the priesthood are invited to be present. The building will be inadequate even then to accommodate the priesthood, so persons not holding the priesthood will kindly refrain from attempting to enter the building. This priesthood session will not be broadcast.

Overflow meetings, however, will be held in the Assembly Hall and Barratt Hall, and by direct wire over a public address system to members of the priesthood assembled, in addition to Barratt Hall and the Assembly Hall, in thirty-nine other Church buildings in Salt Lake City, Logan, Ogden and Provo, Utah; Idaho Falls, Idaho; Las Vegas and Overton, Nevada; Evanston and Lovell, Wyoming; Denver, Colorado; Seattle and Tacoma, Washington; Portland, Oregon; Long Beach, Los Angeles, Pasadena, Huntington Park, Burbank, Reseda, Santa Ana, San Diego, San Bernardino, San Mateo, Palo Alto, San Jose, Pacific Grove, and Santa Rosa, California; and Phoenix and Mesa, Arizona.

It will probably be the largest assembly of priesthood ever held in the Church.

The session at ten o'clock Sunday Morning will be broadcast over Station KSL, and over fifteen other radio stations in Utah, California, Idaho, Oregon, Nevada, Colorado, and Arizona, and by special arrangement over

eight television stations in Utah, Washington, Colorado, Oregon, California and Arizona.

The *Church of the Air* Broadcast will be from 8:30 to 9:00 tomorrow morning. Elder Richard L. Evans of the Council of the Twelve will be the speaker. The Tabernacle Choir broadcast will be from 9:00 to 9:30 tomorrow morning. Those desiring to attend these broadcasts must be in their seats by 8:20 A.M.

It is requested that the audience, during the broadcasts refrain from making any noise. Large crowds will undoubtedly be waiting outside the closed doors during these broadcasts. Heretofore there has been a rush by those outside to get good seats. We suggest and earnestly plead that those thus standing will be courteous and considerate one to another. Avoid pushing or crowding, will you please. Courtesy is a great virtue. Let us show it one to another, and especially tomorrow morning to our visitors who are within the city's gates.

The regular session of the Conference will begin at ten o'clock tomorrow morning.

We shall now have "The Heavens are Telling" by the Scandinavian Choirs, and after the benediction by Elder Daniel S. Frost, this Conference will be adjourned until tomorrow morning at 10 o'clock.

We must take time to express our appreciation to the members of these combined Choirs. I assume many of your countrymen were thrilled when you sang that second song in their native tongue. Some of us could not understand the words, but we felt your spirit. We thank you, Brother Keddington, and all members of the Choirs, and say God bless you for the service you are rendering.

The Combined Scandinavian Choirs sang the anthem, "The Heavens Are Telling."

The closing prayer was offered by President Daniel S. Frost of the Kanab Stake.

Conference adjourned until Sunday, October 3, at 10 o'clock a.m.

GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church convened in the Tabernacle at 7 o'clock p.m., Saturday, October 2.

President David O. McKay presided and conducted the services.

The music for this meeting was furnished by the Tabernacle Choir Men's Chorus, Elder J. Spencer Cornwall, Director, Elder Alexander Schreiner was at the organ.

President David O. McKay:

This is the Fifth Session of the One Hundred Twenty-Fifth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. You will be interested to know, you fellow workers, that these services are being broadcast in the Assembly Hall, in Barratt Hall, over public address systems, and in addition are being broadcast by direct wire over a public system to members of the priesthood assembled in 40 other Church buildings in Salt Lake City, Logan, Ogden, and Provo in Utah; Idaho Falls, Idaho; Las Vegas and Overton in Nevada; Evanston and Lovell, Wyoming; Denver, Colorado; Seattle and Tacoma in Washington; Portland, Oregon; Long Beach, Los Angeles, Pasadena, Huntington Park, Burbank, Reseda, Santa Ana, San Diego, San Bernardino, San Francisco, Oakland, Berkeley, San Mateo, Palo Alto, San Jose, Pacific Grove, and Santa Rosa, California; Phoenix and Mesa, Arizona. They can hear us, and we extend to them your love and fellowship. We pray that the Spirit of the gathering here will permeate every gathering assembled. We should like to get a report from them before we dismiss. We are not sure that we shall be able to.

You will be pleased to know also that we have 23 young Indian boys in the audience here from Brigham City, all holding the priesthood. I note from the paper here that they are from Gallup, New Mexico; Shiprock, Red Rock,

and another town in Arizona. We welcome you young men, deacons, teachers, and among them three priests.

The singing during this session will be furnished by the Men's Chorus of the Tabernacle Choir, with Elder Spencer Cornwall as director, and Elder Alexander Schreiner at the organ. We shall begin these services by the congregation singing, "Do What Is Right," with J. Spencer Cornwall conducting.

After the singing Elder John Kenneth Orton, formerly president of the Tahitian Mission, will offer the opening prayer.

The congregation and chorus joined in singing the hymn, "Do What Is Right."

Elder John Kenneth Orton, formerly President of the Tahitian Mission, offered the invocation.

President David O. McKay:

If President Waite is not near the rostrum, will you please come forward and take your place here.

The Men's Chorus of the Tabernacle Choir will now sing, "The Discovery," directed by Elder Cornwall.

The Tabernacle Men's Chorus sang the anthem, "The Discovery."

President David O. McKay:

Our first speaker this evening will be Elder William Noble Waite, president of the South Los Angeles Stake. The presidencies, the bishoprics, and the members of the Church in the temple area of the Los Angeles Temple, have during the last two years accomplished a great achievement. We believe you would like to hear a brief report of their most commendable efforts and their willingness to share in the expense of that great temple.

ELDER WILLIAM NOBLE WAITE

President of the South Los Angeles Stake

HUMBLY, my brethren, I accept the assignment given me, and pray for inspiration of the Lord to direct my remarks, that they may be appropriate and intelligent.

This is an inspiring sight to see this Tabernacle filled to overflowing with the priesthood of the Church. President McKay has asked me, as chairman of the Temple Committee in Los Angeles, to review for the priesthood of the Church the progress of the Temple. I am very happy to make this report.

Three years ago today the First Presidency assigned the stakes of southern California the responsibility of raising one million dollars to aid in the construction of the Los Angeles Temple. We accepted the challenge, and with the approval of President McKay and his counselors, the campaign was launched on February 4, 1952. Within two months of this time the people of the Los Angeles Temple area had pledged one million, six hundred forty-eight thousand dollars. In April of that same year, we began our collections. Quarterly reports were made regularly to the Expenditures Committee of the Church. The quarter ending September 30 of 1954, that was the day before yesterday, showed that we had remitted to the Presiding Bishopric of the Church, one million, forty thousand dollars. By the time the Temple is ready for dedication we will have raised every dollar pledged of the \$1,648,000.

Today all of the presidents of the southern California area met with the First Presidency and unanimously accepted the proposal made by them that we finish the job.

I think I would be remiss in my responsibility if I were not to recognize my brethren, the presidents of the Los Angeles Temple area. We have been very close to each other. Together in a spirit of love and harmony we are resolved to do our duty.

I think I should take just one minute to identify each president and the Stake over which he presides: President John Russon of the Los Angeles Stake; Presi-

dent Howard Hunter of the Pasadena Stake; President Hugh Smith of the San Fernando Stake; President Edwin Dibble of the Glendale Stake; President Garrett Barlow of the Santa Monica Stake; President Austin Gudmundsen of the Inglewood Stake; President Alan Pettit of the Bakersfield Stake; President Arthur Godfrey of the Santa Barbara Stake; President Faun Hunsaker of the East Los Angeles Stake; President Vern Peel of the Mt. Rubidoux Stake; President Levern Hansen of the San Bernardino Stake; President Francis Zimmerman of the Long Beach Stake; President Max Bryan of the East Long Beach Stake; President John Dalton of the Orange County Stake; President Barry Knudson of the San Diego Stake; President Bunker of the California Mission.

I am very happy to recognize my brethren because they have so capably assisted in carrying the load.

May I at this time relate an incident that occurred in the South Gate Ward of the South Los Angeles Stake at the time the campaign was launched? A young boy of deacon age—he was a deacon—came to his Bishop, Ivan Magnusson, and asked for the privilege of making a pledge to the Temple. The Bishop gave him one of the little souvenir folders with a personal pledge card inserted. In a few minutes the boy returned with his card. When the Bishop noticed the amount he thought the boy had placed his decimal in the wrong place. But the boy assured him the amount was within his reach. He delivered papers and when this job failed he cut lawns. Little jobs came his way. The money from these was turned over to his bishop. I am happy tonight to report after 2½ years this boy has completely paid the \$150.00 he pledged toward building a temple to the Lord. Another incident of love and devotion: an elderly lady, nearly blind, pledged \$100.00 and paid it out of her meager savings—another \$100.00 pledged and she paid it. The third pledge card for a hundred dollars seemed far too much. But within a short time

it was paid. Today she is on her fourth pledge of a hundred dollars. She said to me a week ago, "I hope and pray the Lord will bless me and preserve my life until I can have the privilege of going through the Los Angeles Temple."

There are thousands of cases just like these. Children by the hundreds have pledged generously. There is a fervor and a spiritual tone that characterizes the people of the Temple area.

Now I should like to say a word about the progress of the grounds and the Temple. The landscaping has begun. Under the direction of Bishop Max Tolman, that hard, uninviting red clay is rapidly being changed into a veritable garden. Just today 70 men with rakes and hoes aided and assisted in seeding the terraced area from the Temple to Santa Monica Boulevard. The walks which lead from Santa Monica Boulevard to the Temple are lined with beautiful olive trees. The pines and the palms have been planted. Tropical and semi-tropical shrubs have been arranged in colorful design. Brother Tolman has told me that by next spring the lawn around the Temple will have been planted, the flowers will be in full bloom, all of the landscaping will be completed. The poet once said, "A thing of beauty is a joy forever." This beautiful Temple adorned in all its beauty will be to us, I'm sure, a joy forever.

Most of the heavy construction work has been completed. The interior will take at least a year or more. Soren Jacobsen, the builder, and Edward O. Anderson, the architect, together with their co-workers, have done magnificently. There have been some upsets, of course, but it has been a great pleasure to see the Temple go up so rapidly.

The Angel Moroni statue is completed and is being shipped to southern California. It will be placed on top of the Temple, as a reminder to the world of the vitality of Mormonism and the ultimate destiny of this Church.

To the people in southern California who are listening, we have pledged to the First Presidency that we will complete the pledge made in your behalf. We cannot and will not fail! The forces of southern California will be

mobilized and with the devotion and generosity of our people this challenge will be met.

We are growing rapidly in southern California. We appreciate deeply the missionary opportunities that are ours, and we are ready to meet them. People by the thousands, outside the Church, are interested in the Los Angeles Temple. They are asking if an opportunity will be afforded them to visit the "Mormon Temple." They have been assured they will. We want to take advantage of their interest and through the missionary effort in southern California bring to them the gospel message.

Tomorrow, my brethren, we will raise our hands to the square and sustain the Authorities of the Church. None of us quite realizes the great responsibility that rests upon the Presidency and the Quorum of the Twelve, and the other General Authorities of the Church who go out into the stakes of Zion to direct our conferences. We propose to sustain and aid and help them in every way we can.

Suppose that 25,000 people listening tonight will resolve, each one in his heart, that he will do more than just raise his hand to the square, he will go back into the ward he represents and work with the boys and girls so that in ten years from now there will not be 90,000 Senior members of the Aaronic Priesthood and thousands of boys and girls who are inactive in the Church. There are no bad boys and there are no bad girls who cannot be reached with a sympathetic heart that understands the needs of youth. Let us work long and diligently, leaving no stone unturned, my brethren, until we have reactivated the inactive young people of our Church.

I testify to you that I know this is the Gospel of Jesus Christ. I sat in the audience today when Bishop Isaacson was speaking about the life of Christ, and cried like a child! I am thankful that I know he is the Savior of the world. We are guided and directed by Brethren who are divinely appointed to the positions they hold,—President McKay and his able counselors, and the Quorum of the Twelve, and all of the General Authorities of the Church. God help us to sustain

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them and do something about it in the stakes and wards we represent, so that there will be a spiritual uprise in this Church, and we shall be happy because of the good we do, is my prayer and my testimony, and I bear it to you humbly in the name of the Lord, Jesus Christ. Amen.

President David O. McKay:

You will all agree, I am sure, that we have glimpsed an example of great devotion to a divine Cause, and we ex-

press to the people who have thus manifested their love by their deeds, your commendation and blessing with the commendation and blessings of the General Authorities of the Church. They have had to build their meeting houses, they are building them, they have paid their tithing just the same during the past two years.

In keeping with this temple idea, we shall now hear from Elder El Ray L. Christiansen, Assistant to the Twelve, and President of the Salt Lake Temple.

ELDER ELRAY L. CHRISTIANSEN

Assistant to the Council of the Twelve Apostles

IT BROUGHT great joy to my heart, as it would to yours, to hear the report of President Waite on the progress of that great temple in which we shall worship God and participate in the higher ordinances, performing those ordinances and receiving those powers and blessings that will entitle us and qualify us, if we are faithful, to receive the greatest of all the gifts of God, eternal life. I am sure that the people in the Los Angeles area are grateful that they have an opportunity to participate in the raising of the funds to build that great temple, for I feel we should participate with our hearts and our hands and our means in these great accomplishments.

Now, my brethren, I come before you tonight in humility and with hope and a prayer that I may say something that might encourage someone. This group here represents the priesthood leadership throughout the Church. The Lord has established and ordained a divine program for the benefit of his children, and it is through you leaders, as well as the others in the Church, that he must operate and proceed in order to bring about his purposes, to establish faith, and to help his children qualify for life in the Celestial kingdom of Heaven. It is almost overwhelming to me, when I think of it, to realize that the progress of his plan is determined largely by the effectiveness of the leadership throughout the Church, and in accordance to their devotion.

Not only does his plan provide a way of salvation for the living, but also

the means and power whereby those who have died without a knowledge of the gospel may also be saved. This shows the love of God for all mankind, and the justice that he renders to all. Our obligation as members of the Church is not alone to the living, but likewise to the dead. For the dead, it is a program of love and Christ-like service on the part of the living.

John Taylor, the President of the Church, at one time made this statement: "We are here to cooperate with God in the salvation of the living and in the redemption of the dead, in the blessing of our ancestors and in pouring out the blessings upon our children and their children. That is the object of our existence," he said.

It is pleasing to witness the devotion of so many of the saints in this vicarious service on behalf of the dead. Last Wednesday in the Salt Lake Temple, 1364 endowments were given on behalf of the dead, besides hundreds of baptisms and sealings for the dead that went on during that same day. In the other temples this same program of activity is carried on day by day on behalf of the dead, and, of course, great numbers of the living come and receive their blessings as well.

Even with this great concourse of people that comes to the temples, the Lord is way ahead of us. He has helped us in these last days to provide modern means of recording, of micro-filming and of research throughout the libraries of the world, and has thus speeded up the work of making avail-

able records for research purposes. The inflow of micro-film records into the Genealogical Library approximates now 150,000 to 200,000 pages per day. Truly, the Lord has come to our help! But, sad to say, my brethren, a hundred thousand family group sheets are being held in the archives awaiting the endowment ordinances for the male names on those sheets. The endowment, of course, must be done before these parents and their children can be sealed together. The endowment work for the sisters' names on those sheets has already been done. The sisters are far ahead of the brethren in this endowment work for the dead.

The fact is, there are in the Salt Lake Temple alone, more than 100,000 surplus male names waiting there for some selfless individuals to engage in these ordinances in their behalf. At least another hundred thousand male names are in the files of the other temples in the Church. The dead, we are told, should bury the dead, but it takes the living to redeem the dead through this vicarious service.

President Brigham Young, pleading for the cause of the dead, once made this statement:

"What do you suppose the fathers would say if they could speak from the dead? Would they not say, 'We have lain here thousands of years, here in this prison house, waiting for this dispensation to come? Here we are, bound and fettered, waiting and waiting. . . .'" "Why," said Brigham Young, "if they had the power, the very thunders of heaven would be in our ears, so that we might realize the importance of this work! All the angels in heaven are looking at this little handful of people, and stimulating them to the salvation of the human family. . . . When I think upon this subject," he said, "I want the tongues of seven thunders to wake the people."

(Of course, it would mean just the brethren now, since the sisters are way ahead of us.)

Now, brethren, in order to have the endowment work done for these two hundred thousand men like you, who are waiting to have their wives and children sealed to them—in order to get the endowment done for these surplus

names, it has been suggested that the Melchizedek Priesthood in the various temple districts, through their quorums, organize themselves and assume greater responsibility in this activity, and take upon them the responsibility of bringing to an equal number the male and the female names in the temples; and to encourage your wives to permit you and urge you to attend these temple sessions on your stake days until there is an equalized number of male and female names in the temples. Then after that is accomplished, with the new system that is being adopted, of placing most all the names in the temples in the temple files, where anyone may come and use them, it will make much easier the process of balancing the male and the female names and maintaining that balance.

Bishoprics and the stake presidencies would do well to give their genealogical chairman their active assistance in these things. I feel that it is not sufficient merely to announce that "next Wednesday is our stake temple day." I think it would be helpful if at times the bishoprics and stake presidencies could announce that on their temple days, the presidency of the stake, the high councilmen, and the bishoprics will join with the priesthood and go to the temple. Many stake and ward leaders are doing this with satisfying results. If that could be done the endowment work for these names would soon be completed.

I am convinced through observation that where members of the ward go to the temple consistently the problems of the bishopric are reduced and minimized to a very few comparatively, and I am sure that if the parents will go to the temple at regular intervals it will result in happier, more harmonious homelife. We do not feel like being ugly and coarse and selfish after we have gone to the temple and participated in those great and holy ordinances. We feel better, we are better men, we are better women, and I am sure that if we would go regularly, we would become better fathers and more considerate husbands and our lives would have a more purposeful meaning.

I believe it was Melvin J. Ballard who made this statement: "If you would

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be eternally rich, invest in the human soul." When I was at the Logan Temple, a group of men from one of the stakes which was assigned to spend the day there had come together in a car and after the morning session had gone out to the entrance planning to go home. One of them needed to go, he thought, but the stake president came along and learned of their intentions, so he said to them, "Well, now, brethren, if you need to go, you had better go, but when you are travelling over those hills by the Bear River and you imagine that you hear some mourning, it could be those five men who had thought you were going to stay here and do the work for them today." Well, they twisted a little bit. We noticed they walked out to the gate, and there they had another conference, as they shifted their weight from one foot to the other. In about five minutes they came back into the temple to make redemption possible for five more persons. Those men had the proper feeling for the dead, who along with the living have a right to the blessings of eternal life.

Now, may I say something about one or two other matters. We are desirous of keeping the temples themselves clean and immaculate. Everything about the temple should be clean and wholesome. Those who come to the temple should be clean in mind and in body and their temple clothing should be fresh and clean. Cleanliness becometh the House of the Lord.

If those who attend the temple have their own clothing, they will find it is more convenient for them and surely it is proper and appropriate. What better gift could be given to our children at the time of their marriage than their temple clothing.

May I speak on one other matter, briefly. Many, too many, of our young boys and girls are being married somewhere other than in the House of the Lord. It is a sad situation when we live in the shadows of these temples, when we know the history, the sacrifices, the faith and devotion of those who made these blessings and privileges possible, to have our young people married in the courthouses and other places, leaving their blessings behind

them. A few of them wish to be married civilly with the intention of going into the temple later. That is a risky procedure. Many of them, most of them, will forsake their blessings and their divine destiny by so doing. I am convinced that the time to be married right is when we are married.

Now these conditions call for the sympathetic interest, understanding and help of every leader in supplementing the help and the teaching of the parents. The faces of our boys and girls should be turned towards the temple early in their lives, that is the time to do it! I feel that we make a mistake if we wait until they fall in love with and become engaged to someone who will not take them to the temple, before we begin to point out to them the blessings that await them in the House of the Lord. When they are five or six or seven years of age, that is the time for parents to begin instructing their children. Otherwise, they will be lured into the ways of the world and their blessings may be lost and the eternal association with their loved ones may never be realized.

I was walking past the new Relief Society Building a few days ago, and I passed by two little girls. They appeared to be about eight years of age. They were looking admiringly at the temple, and one of them said, "What do they do in there?" The other said, "I don't know what they do in there, but I know this, that when I get married I am going to be married in there." Now, those little girls were only eight years of age but the one had been properly taught somewhere by someone because her mind was made up. Those who are not taught and encouraged early in their years are often difficult to teach.

When I see the stake reports, I think—my goodness, if I were a bishop again, what I would do! I would try to become intimately acquainted with every one of these young people. I would talk with them, confer with them, privately and individually, from time to time, and find out what their plans are. I would find out who their associates are. I would desire to know who their boy friends or girl friends are; who they are going with "steady,"

and what kind of a person their boy friend or girl friend is. I would encourage them to select wholesome associates. I would want to know where they go at nights. I would warn them against the pitfalls, the enticements and allurements that are rampant in the world, which would lead them away from the desirable. I would talk to them and explain about marriage, even though they are in their early teens, and compare the civil ceremony with that which they receive in the temple and explain it in general so that they would know.

I am convinced that if we wait until after they fall in love to give them direction, we are usually too late to help them. I would tell them what President Woodruff said at one time, when he uttered these words:

"Why, bless your souls," he said, "if you live here in the flesh a thousand years and live in poverty and when you get through if, by your acts, you could secure your wives and children in the first resurrection, to dwell with you in the presence of God, that one thing would amply pay for the labors of a thousand years." He knew whereof he spoke.

I believe that when children see their parents hustling and bustling to get ready to go to the temple; Dad coming in from work in the fields or from the office, taking a bath and getting his clothes ready; Mother having them all pressed, both hurrying off to the temple on their stake temple days or night, they become aware that temple work is important. That is one of the best ways to convince young people that the temple work should be important in their lives. I feel that parents ought to do that.

Let us, brethren, as leaders in the various organizations and quorums and wards, collaborate with the families. Sometimes parents do not teach well enough. We must pick up then, from where they leave off in the process of preparing the youth for their blessings. If I were a bishop I would toss and turn at night and be unable to sleep, if I had not organized my forces in the ward and made every effort personally and through my associates to contact these young people while they are ap-

proachable and before they get into questionable habits.

I hope everyone of you saw or will see that film last night, entitled "The Bishop."

The temple presidencies and workers are conscious of the need of providing in these holy places, an atmosphere of kindness, an atmosphere and a feeling of patience and of love, so that those who come will long remember their visit and will want to come back again. We recognize the need of administering the ordinances in an impressive manner; of being reverent and dignified ourselves, and of making welcome those who come.

The temple presidencies are desirous of making each temple a house of prayer and meditation. What a wonderful place the temple is, if we come in the right mood, to meditate, silently and offer up our thanks to the Lord.

We are desirous that each temple be a house of faith, a house of learning, a House of God. In a revelation to the Prophet Joseph Smith, given at Nauvoo in 1841, the Lord said this:

"And verily I say unto you, let this house be built unto my name." . . . (speaking of the Nauvoo Temple) "that I may reveal mine ordinances therein unto my people;

"For I deign to reveal unto my Church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times.

"And I will show unto my servant Joseph all things pertaining to this house," (some people ask, "Where do we get these ordinances." Well, there is the answer.) The Lord said, "And I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof, and the place whereon it shall be built." (D. C. 124:40-42.)

In the 55th verse of that Section, the 124th, the Lord continues: ". . . that you may prove yourselves unto me that ye are faithful in all things whatsoever I command you, that I may bless you, and crown you with honor, immortality, and eternal life." That is the purpose of these temples.

May we learn our duty and do our duty as leaders in making these blessings possible, both to the living who

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come under our direction, and to the dead, I humbly pray, bearing testimony that these things are of God. I do it in the name of Jesus Christ, our Lord. Amen.

President David O. McKay:

We shall now hear from President J. Reuben Clark, Jr., member of the First Presidency.

PRESIDENT J. REUBEN CLARK, JR.

Second Counselor in the First Presidency

MY BRETHREN: It is a duty to respond to the call of the President of the Church and to stand before you and try to say something that will be helpful and that will upbuild all of us. Again I ask that you help me with your faith and your prayers for I have long since learned that only by such assistance is it possible for me to do or say anything either as it should be done or said or as will be helpful to those to whom I speak.

We are all impressed, I am sure, with the great gathering of Priesthood not alone here in this building, in the Assembly Hall and Barratt Hall, but in the various Stake Houses throughout this entire Western country. I foresee in no distant future that we shall have wires running into the East and I can foresee that at this great Priesthood meeting we might have fifty or a hundred or a hundred and fifty thousand members of the Priesthood gathered together to listen to the instructions, the admonitions, and the encouragement that are given on these occasions.

I would assume from what we have been told regarding the potential attendance, that not only is this the greatest gathering of Priesthood that the Church has ever seen, but that it is the greatest gathering of Priesthood that the world has ever seen, up until this point of time. In the old days when Israel gathered together, the Priesthood was confined to one tribe. The great body of Israel did not possess the Priesthood and their great gatherings were therefore not of the sort of which this gathering is.

I am impressed with the number who bear the Priesthood today, here on earth. I have seen no figures showing how many bear it who are on the other side, but it must run into the millions. We are not so many here. There are in the Melchizedek Priesthood, approximately, a little over a quarter of a million bear-

ing that Priesthood, and bearing the Aaronic Priesthood, there are a little over 153,000, a combined Priesthood membership, according to the figures which I have, of about 377,000. This Priesthood is organized into quorums; these quorums are presided over by officers; these officers are obedient to their superiors. The authority runs from the top clear down along a distinct line, and reaches the last ordained deacon.

It is a marvellous organization, one that has been framed and created and established by our Heavenly Father that we might be effective in our work and in our service. You know, I like to think of it with all of its organization, I like to think of it as the Army of the Lord, the Army to which the Lord looks to carry on his great warfare with evil. You have a Commander-in-Chief sitting here on the stand, with all the authority relating to your priesthood activity that any Commander-in-Chief possesses with reference to an Army. You have a great division of this priesthood, under the sub-command of the Presiding Bishopric, who have a little army of their own of 153,000 boys and men.

Years ago we used to hear that there was no comparable organization of men in the world, except the German army. We were better organized by that appraisal even than the armies of the world, with that exception. The Lord set up this great organization, man did not do it, and he set it up when we were few in number, but it is set up on such principles that however great it may become in numbers, it can still function, operating under our Commander-in-Chief. We are to fight evil, we are to fight the foes of righteousness, we are to fight a life and death struggle for ourselves, not only, but for those who are associated with us, for the membership of the Church.

Some of our Army is hospitalized,

not many I suppose, but they have little disturbances, little sour stomachs over the bishop, or some of the General Authorities or somebody else. Somebody else has a pain in the leg, he cannot walk well to his meetings and duties. And then there are some who are A.W.O.L. Now, I hope there are not too many of them. And then there are still others, altogether too many, who have not yet been mustered in, and one of the jobs for us who are already in, is to get in the fellow who is not in.

To me, it is an enthralling thought that the priesthood of the Church of Jesus Christ is the Army of the Lord.

When Cromwell was fighting his battles to obtain the control of Britain, on one occasion he came to a stream, and across the stream was the enemy. Before his men plunged into the stream, he said, "Put your trust in God, my boys, *and keep your powder dry.*" He did not say, "*but keep your powder dry,*" because that would have had in it an implication of derision of the first statement, "Put your trust in God." Cromwell said: "Put your trust in God . . . *and keep your powder dry.*"

That statement embodies a principle which is just as applicable to you brethren as it was to the army of Cromwell.

"Put your trust in God . . . *and keep your power dry.*" And what is your powder? Well, there is one little thing I would like to suggest to you, before talking about the powder, and that is this: Do not cross over the line into the camp of the enemy, and beware of those who cross the line from your enemy and come into your ranks. They may be all right, but many and many a man, I think that is not an exaggeration, is coming over to us from the camp of the enemy. We welcome him and take him in, and he turns out to be a spy, one who is seeking to destroy us. Be on your guard.

Now, as to the powder. The man

who is unchaste has wet powder. The man who is guilty of that filthy crime of homosexuality, has wet powder. The man who cheats his neighbor, his powder is not dry. The man who blasphemes, his powder is not dry. So the man who lies, and steals. Somewhat so the man who is selfish, who is unkind, who is uncharitable. So is the man who does not do his duty in the great Army, who does not stand guard to keep out the enemy, the man who does not live so that the Lord can give him inspiration and revelation according to his needs.

Any man who fails to live up to the standards of the Church, as we know them, as they have been prescribed, is not keeping his powder dry.

What kind of an Army are we going to be?

Now I come back to my theme song. As an Army, we must be united; we must, as the Army of the Lord, have no allegiance except to the great Cause and the officers of this Church who direct our work. We must do as we are asked to do. We must obey counsel. We must act as one, and we shall act as one, if we carry through on the idea that we are the Army of the Lord to fight evil and to establish righteousness and to do the works which the Lord has commanded us to do.

May God give us the power and the strength to be really an Army of the Lord, serving him, keeping his commandments, doing as we are told, saving men, I humbly pray, in the name of Jesus. Amen.

The congregation and chorus joined in singing the hymn, "Come, Let Us Anew."

President David O. McKay:

Our next speaker will be President Stephen L Richards of the First Presidency.

PRESIDENT STEPHEN L RICHARDS

First Counselor in the First Presidency

MY DEAR brethren, gathered tonight in a vast congregation, both seen and unseen, I greet you in the fraternity of the Holy Priesthood, which

in the providence of our Lord we have the honor and the privilege to bear. I esteem you as my brethren, my friends, and colleagues in the advancement of

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the glorious cause we have the honor to represent. I honor all of you for your noble aspirations, and for your devotion to this great cause of the Lord.

The contributions made and to be made by the priesthood of God, as so well and beautifully outlined just now for us by President Clark, is one of the most encouraging of all the aspects of our work. The priesthood is integrated with our whole life. It is part and parcel of it, and there is nothing in life to us who hold it that we contemplate without the priesthood.

I am deeply concerned, as my Brethren are also, as indicated in the remarks of this Conference, about the fundamental institution not only of our Society, but the Society of the whole world, the home. President McKay alerted us to it as he spoke of the children and their delinquency, and the need for a home life that would give to the youth a better and greater outlook upon the world and their place in it. The thing that particularly concerns me is this terrible evil of divorce.

I spoke of it to the Relief Society the other day, and I would like to make further comment about it tonight. I trust that what I may have to say may not be incompatible with that which has been heretofore spoken in the Conference, but rather complementary to it.

In my talk to the sisters I tried to outline the contributions which the Church and its organizations throughout our whole history have made to the solidarity and well-being of the home. I pointed out the theology of the Church which so adequately and so beautifully furnishes the basic concept of the home,—that this sacred institution, ordained of the Lord, is charged with the primary responsibility for receiving the spirit children of the Father, tabernacled in the flesh, and then to nurture, train and develop these children in mortality, and then return them to the Celestial presence whence they came. I know that the priesthood is one of the greatest contributing agencies in the achievement of this glorious undertaking, and I would like to enlarge a little on the responsibilities and opportunities of the priesthood in this matter.

I made the statement, and I hope you will approve of it, that the remedy for

domestic problems and irritations is not divorce, but repentance. I am thoroughly convinced in my heart that this is true, and I hope you will approve of that interpretation. I am sure that there is much that can be done to lessen this great evil.

A long time ago I was a practicing attorney. I have investigated domestic problems. I have seen and tried divorce suits, and heard the evidence of the parties. As I look back over my experiences and observations, I can recall few instances where repentance of bad conduct on the part of the man or woman or both would not have been the answer. We are commanded to repent of all sin, and while I hesitate to say it for fear of hurting the feelings of some, I am constrained to believe that divorce is sin. If sin is an infraction of God's law, then surely this separation is in that category. There has been repeated before in our presence that great commandment:

"For this cause shall a man leave his father and mother, and cleave to his wife;

"And they twain shall be one flesh . . .

"What therefore God hath joined together, let not man put asunder." (Mark 10:7-9.)

So divorce contravenes the law of God. Now, I do not mean to say that there may not be exceptions to be treated with some tolerance, but for my own part I am fearful of any interpretation which does not put divorce in the category of evil and sin.

Now, the thinking of society has undergone a great change just in a generation. I and many others can well remember that a half century or less ago in nearly all the better circles stigma was attached to divorce. Families and people generally were ashamed of it. It was hidden in the family closet wherever it could be. Why? Because our forebears had a deeper regard for the laws of God and the sacred status of home and family. Has the Lord ever said anything to give justification for this change of attitude, and for increasing tolerance for this great evil? Not a word. His law stands today as it has always done, and members of his Church with the enlightenment of the latter-day revelations know better

than anyone else in the world why divorce is an evil, attended with fearful consequences perpetuated into eternity.

It would seem that some other people are thinking a little along this line. I clipped from the paper the other day an item with the following heading: "BRITAIN PAPER RAPS DIVORCE, 'ONE-BY-ONE POLYGAMISTS'"

"London, Sept. 24 (AP)—The Weekly 'Church of England newspaper' blasted away Friday at 'one-at-a-time polygamy' and demanded tightening of British divorce laws.

"Changes should be made, the weekly said, so that 'a third divorce, happily rare in this country but common enough in America, should be impossible.'

"The editorial advocated making a second divorce much harder to get than the first one and declared that third parties in triangles involving married couples should be sent to jail."

I doubt that I could agree with everything in this editorial, but I bring it to your attention merely to show that even in the modern world there is great agitation over this subject.

Now, my brethren, I believe that if you will unite in emphasizing in all your teachings and contacts with the people the glorious concept of eternal marriage so well known to all, (it has been mentioned so well here this evening), and the evil inherent in divorce, the separation of parents, the breaking of family ties, we can do good among our own people at least. Our bishops, our ward teachers, our priesthood quorum officers, have an obligation to keep themselves informed of conditions prevailing in the homes of our people.

I asked the Relief Society visiting teachers who have such an intimate contact with the ladies of the house to be observant, to detect those indications of irritation and troubles leading to separation, and I am sure that we through the Ward Teachers and other agencies can likewise detect many of these troubles before they erupt into this terrible, cruel thing of divorce. I am certain too that our priesthood authorities, if they detect these difficulties in time, can exercise an influence that will deter the parties from precipitant action.

I said the remedy was repentance. The priesthood is the power that can call to repentance, the only true power that I know of that can do that. These sociologists of the world,—I do not think know how to call to repentance. I do not mean to deprecate their efforts in composing difficulties, but they do not know how to call to repentance, and they do not have the power to do it. There is no more effective means at your command in combating this evil than the power and influence of your own example. Your own loving companionship with your wife, so eloquently spoken of today, and your affectionate, dutiful family may be the ray of light and hope to give encouragement to many who suffer under the apprehension of domestic troubles. I call upon every man among you to review seriously, solemnly, his position as husband and father. If he discovers in honest contemplation anything in his conduct that gives rise to domestic irritation, or any neglect on his part, I call on him to repent, humbly and sincerely, and seek the help of the Lord in turning away from any acts or omissions incompatible with his priesthood and his obligations to his family. If his wife needs to repent, let him lead the way, and I believe there will be an excellent prospect that she will follow. I am satisfied that if all will ponder thoughtfully and prayerfully this great social problem and its alarming increase in the Lord's Church, you will reach the conclusion that almost universally the remedy for domestic estrangement and difficulty is repentance.

Now may I just say a word about a man of the priesthood as the head of his household. That too has been mentioned before. I believe that the Lord intended that every worthy member of the priesthood should have this recognition, and he can be accorded this recognition without impairment of the concept of partnership in marriage. Women of the Church have respect for the priesthood, especially those who go to the temple. They do not begrudge a man his position as head of the home. They know that all the greatest blessings the Lord has promised will be realized in their association with the priesthood, and every true Latter-day

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Saint woman wants her husband to magnify that holy calling which has come to him. The difficulties that arise usually stem from an attempt on the part of the head of the household to exercise inconsiderate or autocratic authority. There is no position in the Church in which the constitution and doctrine of the priesthood as revealed by the Lord has more direct application than to a husband and father in the home. He must never cease to be guided by the divine direction that:

"No power or influence can or ought to be maintained . . . only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned . . .

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy." (D. & C. 121:41, 43.)

Every head of the household may win respect for his position if he will but truly follow these divine directions.

I need not tell you how greatly broken homes contribute to juvenile delinquency, mentioned by President McKay. You know what lack of respect for law and order is doing to our society, but I believe that the first lessons in order, reverence, and respect for law and established institutions come from the home. The home itself should be an institution of law and order. Remember there is no order without law.

It is a kindness to children to teach them the necessity for law and also the penalties for violation. If they do not learn this in the homes, they will have to learn it in the hard ways which society enforces. Any wife and mother who fails to accord to the man of the priesthood who heads her household deference for his position, and who disparages him in the eyes of her children will live to regret her actions, and any man who heads a household who does not make himself worthy of the respect of his wife and children will be sorry.

My dear brethren, we have no greater and more pressing obligation than to establish and maintain the solidarity and the goodness of home and family. We have the power within ourselves to set the example for this whole world, and there are enough of us, even in comparison with the great populations of the world, to set this example so that it may be read by all the peoples of the world if we will but live to our opportunities and the responsibilities the Lord has given us.

For one, I pray for strength in myself and in all of you to live according to the Lord's word, to show gratitude and appreciation for our testimonies and for our membership in his Kingdom, that we may all give united support to his Holy Cause. I ask his blessings ever to attend you in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

AS I HAVE said before in the presence of our fellow laborers in the Council and in this General Priesthood Meeting, I feel in your presence and sense more keenly what John the Beloved Disciple felt when he said, "We know that we have passed from death unto life, because we love the brethren." (1 John 3:14.) I say that tonight with all my heart, as I look upon this vast audience and sense, too, the number of additional groups meeting in various places named.

Several days ago I entered my study after a hard day's work, anticipating this moment. The general outline for this Conference had been prepared, out-

lined so far as those who should pray and those who should speak and when; we had asked the Lord to guide us regarding appropriate messages. On that particular evening, however, I had in mind this moment, and I was physically and mentally fatigued. I could not study, I could not get my mind on anything definite; so after a word of secret prayer I retired.

The next morning early I entered my study, reached for a little book that contains what I call "literary nuggets," taken from Church works, from poets, writers such as Scott, Burns, Longfellow and others, and the thought came, "I believe I should like to take some

of these nuggets and apply them to the priesthood of the Church." May I give you one or two tonight.

The first is in harmony with the great comparison made by President Clark of the army and the battle, and it is also, as I shall develop it, in harmony with the impressive remarks by President Richards. "The greatest battle of life is fought out within the silent chambers of the soul."

I ask you fellow workers to do again what undoubtedly you have done frequently, to sit down and commune with yourself. There is a battle on with you, and with me, every day. Fight out with yourself and decide upon your course of action regarding what your duty is first to your family. Of somebody getting into your life who will make an unhappiness or do some unhappiness in your home, as we have heard tonight.

Second, your duty to your quorum. You decide whether you owe your quorum anything, and see if you have strength enough to do it after you decide.

Third, you decide in that silent moment what your duty is to your Church.

And fourth, what you owe to your fellow men.

Associated on that page was this comment from one of the most sincere writers we have. It is in "The Simple Life." "First, be of your own country, your own city, your own home, your own Church, your own workshop. Then, if you can, set out from this to go beyond it. That is the plain and natural order, and a man must fortify himself with very valid reasons to arrive at reversing it. Each one is occupied with something else too often than what concerns him. He is absent from his post. He ignores his trade. That is what complicates life, and it would be so simple for each one to be about his own matters."

Decide where your duty is, even remembering that "the greatest battle of life is fought out within the silent chambers of your own soul."

The second that I picked out is this: "What e'er thou art, act well thy part." That, of course, applies to moral and lawful endeavors, and not to harmful or villainous actions. That influenced

me fifty-four years ago when, as I have told some of you before, Peter G. Johnson and I were walking around Stirling Castle in Scotland. I was discouraged, I was just starting my first mission. I had been snubbed that day in tracting. I was homesick, and we walked around the Stirling Castle, really not doing our duty, and as we re-entered the town I saw a building, half-finished, and to my surprise, from the sidewalk I saw an inscription over the lintel of the front door, carved in stone. I said to Brother Johnson, "I want to go over and see what that is." I was not more than half way up the pathway leading to it, when that message struck me, carved there: "What e'er thou art, act well thy part." As I rejoined my companion and told him, do you know what man came into my mind first? The custodian at the University of Utah, from which I was just graduated. I realized that I had as great a respect for that man as I had for any professor in whose class I had sat. He acted well his part. I recalled how he helped us with the football suits, how he helped us with some of our lessons, for he was a university graduate himself. Humble, but to this day I hold respect for him.

What are you? You are men who hold the priesthood of God, who hold divine authority to represent Deity in whatever position to which you have been assigned. When a man, an ordinary man is set apart in his community as a sheriff, there is something added to him. When a policeman on these streets, at the crossing, holds up his hand, you stop. There is something more about him than just an individual, there is the power that is given him. And so it is throughout life. No man can be given a position without being enhanced. It is a reality. So, too, is the power of the priesthood. It was so real in the days of Peter that Simon the Sorcerer, who was making money by his tricks, wanted to buy it, and offered the Apostles money: "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." Oh, what a denunciation Peter gave him! "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. . . . For I perceive that

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thou art in the gall of bitterness, and in the bond of iniquity. . . . Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." And so strong was the denunciation that Simon said, "Pray ye to the Lord for me, that none of these things which ye have spoken come upon me." (Acts 8:19, 20, 23, 22, 24.)

There was no doubt in Simon's mind about the reality of the power of the Holy Ghost. "What e'er thou art, act well thy part." Are you a deacon, do the duties of a deacon well. Are you a teacher, do your work well. A priest watching over the Church, visiting with them,—young men in this Church, if we could just do the duties of the teacher and of the priest, teaching people their duty, what a power for good to young men eighteen years of age, and nineteen. Not incorrigible, not recreants, but leaders. Brethren there is nothing in the world so powerful in guiding youth as to have them act well their parts in the priesthood.

In the same passage quoted by President Richards, the Lord says that many are called, but few are chosen, and why are they not chosen? Because their hearts are set so much upon the things of this world and aspire to the honors of men, that they do not learn this one lesson, that the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principle of righteousness. That they may be conferred upon us, it is true, but when men begin to exercise unrighteous dominion, then the power that is given to them is withdrawn, they are left to themselves to kick against the pricks, to fight against God.

I can merely mention these. You work them out for yourself.

The third: "There is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) It was a most dramatic scene when that sentence was uttered, and so you have this thought expressed as follows: The world's hope and destiny, the world's hope and destiny are centered in the Man of Galilee, our Lord and Savior, Jesus Christ.

In your moment when you are fighting out the battle of the day, will you look introspectively and see whether you really believe that? Paul Kane once asked this question: "Is Jesus only a legendary figure in history, a Saint to be painted in the stained glass of church windows, a sort of sacred fairy not to be approached and hardly to be mentioned by name, or is he still what he was when he was in the flesh, a reality, a man of like passions with ourselves, an elder brother, a guide, a counselor, a comforter, a great voice calling to us out of the past to live nobly, to guide bravely, and keep up our courage to the last."

What is he to you, my fellow laborer? When you kneel down to pray at night, do you feel his nearness, his personality hearing you, do you feel a power that operates perhaps as the radio or a greater power so that you feel that you are communing with him? You are not just saying your prayers, you are praying. Do you know tonight that he is real, our Savior, the Head of the Church? I know he is, and I know, too, that a whole nation right tonight is trying to teach a million boys that Christ is but a myth and there is no God.

And now I will just pass to the fourth. "If my life is of no value to my friends, it is of no value to me," said the Prophet Joseph when he was on the way to Carthage. You hold the priesthood to bless others; not for selfish purposes nor for selfish advancement, but to bless others, and under that gem, or nugget, I have these lines from the great writer Browning, who puts in the mouth of Paracelsus, who thought learning would bring him everything—success, knowledge, etc., and he was going to rise above his fellow men and become great, and maybe hand it down to them if they would let him. He ignored the advice of Festus, his friend, not to leave his fellowmen.

Paracelsus obtained his knowledge, but he learned the lesson of life. Finally, an old man, Paracelsus was in Greece, and Festus heard about him and rushed to his old friend's bedside. There, that great philosopher and scholar said, "Festus, I have found the secret of life!"

"What is it?" said Festus.

Paracelsus said, "There was a time when I was happy."

"And when was that?" said Festus. "All I hope depends upon that answer."

"When, but the time I vowed myself to man?"

"Great God," exclaimed Festus, "Thy judgments are inscrutable!"

"There is an answer to the longing of the human heart," continued Paracelsus, "and it is this: Live in all things outside yourself by love, and you will have joy. That was the life of God; it ought to be our life. In him it was perfect, but in all created things it is a lesson learned through difficulty."

Time has passed. I give you these nuggets and ask you to fight your fight daily, and say nothing that will hurt your wife, that will cause her tears, even though she might cause you provocation. Realize that those children are your eternal possessions, treasures of eternity. Do not dare to set an improper example towards them. You are men of the priesthood and you are leaders. Never let them hear a cross word. You should control yourself. He is a weak man who flies into a passion, whether he is working a machine or plowing or writing or whatever he may be doing in the home. A man of the priesthood should not fly into a passion. Learn to be dignified. You cannot picture Christ flying into a passion. Indignant with sin? Yes. Overturning the money changers when they insulted God and defiled the temple. Yes: But so dignified and noble that when he stands before Pilate he makes that leader say: "Behold, the man."

God bless you, our dear fellow laborers as you go back now to your homes in stakes and wards and magnify the Holy Priesthood, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

We have some reports: Pasadena Stake, "200 brethren especially grateful for opportunity to hear Conference." Seattle, "Reception excellent. Extend sincere appreciation for privilege. May God's blessings continue to be with you and the brethren. Seattle Stake Presidency." And many others. They are now summarized here, a total of 19,607 members of the priesthood reporting in Idaho, Utah, Nevada, Wyoming, Colorado, Washington, Oregon, Southern California, Central California, Northern California and Arizona. Previous years 8,000, 10,000, 12,000, 17,000, 16,000; April, 1954, we had 20,111. Tonight we have 19,607 as reported.

The Men's Chorus of the Tabernacle Choir, will now sing, "The Lord Bless and Keep You," conducted by Elder Cornwall, after which, Elder Elmo P. Humpherys, President of the Reno Stake, will offer the benediction.

The Tabernacle Choir Men's Chorus sang, "The Lord Bless and Keep You."

President David O. McKay:

Thank you, Brother Cornwall, and all members of the Chorus.

President Elmo P. Humpherys of the Reno Stake offered the benediction.

THIRD DAY MORNING MEETINGS

CHURCH OF THE AIR

Columbia Broadcasting Company's *Church of the Air* was presented at 8:30 a.m., Sunday, October 3, 1954. The program as presented was as follows:

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the music for this service, with Frank

W. Asper at the organ. Allen Jensen was the announcer.

Music: Organ and humming choir: "Sweet Is the Work."

Announcer: The *Church of the Air* is presented by CBS Radio so that men of many faiths may speak to a nationwide congregation. Today's service comes to you from the "Mormon" Tabernacle on

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Temple Square in Salt Lake City, through the facilities of Station KSL, and in connection with the semi-annual General Conference of the Church. The speaker will be Richard L. Evans, member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Music will be by the Tabernacle Choir, directed by J. Spencer Cornwall. Frank Asper is at the organ.

The choir opens with F. Flaxington Harker's setting for a cherished Old Testament text: "How beautiful upon the mountains are the feet of Him that

bringeth good tidings, that publisheth peace, . . . that publisheth salvation; that sayeth unto Zion, Thy God reigneth!"

(The Choir sang, "How Beautiful upon the Mountains."—Harker)

Announcer: We shall now hear on this Church of the Air Service Richard L. Evans of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, frequently referred to as the "Mormon" Church. Richard Evans has titled today's talk: "We Are Not Alone in Life."

ELDER RICHARD L. EVANS

Of the Council of the Twelve Apostles

My Beloved Friends:

As we see and talk to other people (and even sometimes as we look into our own hearts), it is apparent that there is much of loneliness in life—not only the loneliness that comes from lack of companionship with people—but also the loneliness that comes with lack of purpose, with lack of understanding of the reasons why we live.

No doubt, some loneliness comes because we are always inseparably ourselves. Some thoughts, some experiences, some intuitions, some of the awareness we have within us we cannot fully share with anyone else. We come into the world alone. We leave it alone. We are always and eternally our own separate selves.

But loneliness is more than simply solitude. (A person can be very lonely in a crowded busy place). And there is a kind of loneliness that comes from a sense of not belonging, of not fitting in, of not knowing our part in the picture—of not knowing what we are, or who we are, or where we came from, or where we are going, or why we are here, or what life is basically all about.

The mortal years of life pass swiftly and soon. And except for some glorious, eternal certainties there could well be a universal feeling of frustration. We labor long for things that sustain life and for things that afford a little passing pleasure—but there is nothing of these tangibles that we can take with us. These things we call our own are ours only for a short time. The farmer's

fields not long ago belonged to someone else, and soon again will belong to someone else. The stocks, the bonds, the buildings, the houses we have, whatever we have title to, we all shall leave in yet a little while—and our going will make a mockery of all the titles of our earthly tenancy.

About all we can take with us after all, are the knowledge and character we have acquired, the intelligence we have developed or improved upon, the service we have given, the lessons we have learned, and the blessed assurance that we may have our life and loved ones, always and forever—as assured us by a wise and kindly Father whose children we all are. And knowing Him, and what He is to us, (and what we are to one another), what His purpose is in sending us here from His presence, is one of the surest safeguards against loneliness and feelings of frustration.

Some few evenings ago, I sat at dinner by the side of a distinguished, successful industrialist, who told me simply and in a few sentences how he faced the heavy problems of his life, and met the decisions of each day:

"When I get up in the morning, he said, 'I often feel that I can't face it, but as I get down on my knees and say simply 'God help me to do what I have to do this day,' strength comes, and I feel that I am equal to it. And I think of Him as my Father, and talk to Him as simply and directly as I used to talk to my father when he was here."

And then he added: "Sometimes I do things I know I shouldn't do. But when I do, I don't lie to God about my motives. I know it's no use. I know He knows my heart, my thoughts. I know what I have done, and He knows what I have done. And I don't try to deceive Him or myself."

I was mellowed and humbled by the direct and simple spirit of this friend with whom I sat the other evening. He was not of my faith, but in my own earnest belief, he could not have talked to God with so much satisfaction or assurance if he had thought of Him merely as a force, or as an ineffable essence, the nature and purpose of which he knew nothing—or at least nothing that would bring to him the assured feeling that he was in fact talking to his Father.

It is urgently important in life to draw nearer to a knowledge of the nature of God, and of our relationship to Him and to one another. And what better place to begin than with the first book of the Bible—what better place to turn than to literal scriptural language?:

"In the beginning God created the heaven and the earth. . . And God said, Let us make man in our own image, after our likeness: . . . So God created man in his own image, in the image of God created he him; . . . And God saw everything that he had made, and, behold, it was very good." (Genesis 1:1, 26, 27, 31)

It was a good world; it is a good world—despite the foolishness and perversities of men. It is good because of its beauties and bounties, and because of the glorious purpose and limitless possibilities that a loving Father has given His children—a Father whom the scriptures testify is personal and approachable, even as Paul proclaimed in his Epistle to the Hebrews that Jesus the Christ was in "the express image" of his Father's person. (Hebrews 1:3.)

Scripture records that many men have seen God, among them Moses and Aaron and the seventy elders of Israel (Exodus 24:9-11)—even as John recorded in Revelation that "his servants shall serve him: And they shall see his face." (Rev. 22:3, 4.)

And Stephen the Martyr, "being full of the Holy Ghost, looked up stedfastly

into heaven, and saw . . . Jesus standing on the right hand of God." (Acts 7:55.)

And Jesus frequently addressed His Father. In Gethsemane: "O my Father, if it be possible, let this cup pass from me." (Matt. 26:39.)

On Calvary: "Father, forgive them; for they know not what they do." (Luke 23:34.)

And earlier with the Twelve: "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come. . . .

"And now, O Father, glorify thou me . . . with the glory which I had with thee before the world was. . . .

"Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . .

["And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. . . ."] (John 17:1, 5, 11, 33.)

There is much more of scripture that affirms the oneness of purpose of the Father and of His beloved Son—and that also affirms their separateness of person as a literal, physical fact. And as Jesus approached Him, so also may we approach the Father, in all our needs. In every problem, in sorrow and success, in all the things we struggle with from day to day, we can reach out to Him with the assurance that He is there. He lives. He speaks. His voice is not unto the ancients only, but even unto our own day there is witness of His personal presence. He is a God of continuous revelation, of continuous mindfulness for all of us, and He does not shut Himself in the Heavens if we will let Him come into our lives.

He has sent us here, from where we were with Him before birth, for a brief period of mortal experience, with our free agency, our right of choice, with principles and commandments, and with His Spirit to light us through life, and has assured us everlasting life with the glorious promise of limitless and eternal progress and possibilities, with all the sweetness of association of family and friends in the peace and protection of His presence—if we will. He has assured us that "men are that they might have

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joy," (Book of Mormon, II Nephi 2:25) and has declared it to be His purpose "to bring to pass the immortality and eternal life of man." (Pearl of Great Price, Moses 1:39.)

Knowing our feelings for our own loved ones, for our own children, we can take confidence in the mercy and love and understanding and in the helpfulness of our Father in heaven, who will not leave the humblest child or the most lonely among us, alone in life.

You who are sick—you who are wracked with pain, you who are confined with physical infirmity—you are not alone in life. There is faith, there is hope, there is mercy, there is help from Him. "He that keepeth thee will not slumber. (Psalm 121:3.)

You who are discouraged, whose obligations are heavy, whose best efforts somehow seem to fall short of success; you who have been falsely dealt with; you who have met reverses and disappointments, you who have lost heart: There is a kind and just and merciful Father in heaven to whom you can turn, and who will see that you lose nothing that should have been yours. He can bring peace to your hearts, and restore faith and purpose. You are not alone.

And you who are tried and tempted, by appetites, by evil in its subtle shapes; you who have been careless in your conduct, who have lived the kind of lives that fall short of what you know you should have lived—and are contending with conscience and are torn inside yourselves: You also are not alone in life, for the Lord God who gave you life has also given the glorious principle of repentance, which, upon sincere turning away from false ways, can restore again the blessed peace that comes with quiet conscience.

You who have been hurt—hurt in your hearts, hurt in spirit, you who have been offended and have withdrawn yourselves and become a little aloof—you need not be alone. The door is open.

You who have unanswered questions (which all of us have); you who are torn between the teachings of contending teachers, who are confused by conflicting theories: Keep faith. Reserve

judgment. Be patient. God lives. He is the source of all truth, and where there seem to be discrepancies it is simply because we do not know enough. The theories of men change swiftly, but "the glory of God is intelligence," (Doctrine and Covenants 93:36) and there is no truth in all the universe that the Father of us all would not wish you to seek and to accept—for man cannot be "saved in ignorance." (Doctrine and Covenants 131:6) Keep an open mind and an open heart and a teachable spirit. "Seek learning, even by study and also by faith." (Doctrine and Covenants 88:118.)

And you who are young, who have ambitions for the future, but who face serious uncertainties: Go forward and live your lives with faith. Look far ahead; decide on some good goal. Study, work, and prepare yourselves. Make solid plans and pursue solid purposes and don't place undue emphasis on the passing, trivial pleasures. When the proper time comes, make your homes and have your families, and face your problems with faith. Your Father in heaven knows and understands you, and will help and lead you to happiness and usefulness here, and to your high destiny hereafter, if you will keep close to Him and take Him into your confidence.

And you who have lost your loved ones: You are not alone. God, who is the Father of the spirits of all men, has sent us here from His presence until he calls us to return. And our loved ones who have left us will always be themselves, and we may see and know and be with them again, always and forever—if we will but take the steps that lead to eternal family reunion. They are nearer to us than we know.

We are none of us alone in life. We belong to an eternal family. We belong also to one another—and God, who made us in His image, is the Father of us all. And there is justice and mercy and fair and adequate opportunity for all of us from Him who is and has been mindful of us all, from birth and before—through death and beyond.

He is there and within our reach. He will guide and enlighten and lift. He is the source of truth, of comfort,

of protection, and of the peace that passeth understanding, and the source of the sweet and satisfying assurance that life and truth are limitless and everlasting, and despite all problems and all perplexities we are not left alone in life.

We would testify to all who hear this day of the living reality of Him who did make us in His own image—that He lives, that He has spoken, that He does speak; that He sent His Son into the world, who is our Saviour and of whose divinity this day we testify; and that the heavens have been opened in this day and dispensation.

We are none of us alone in life, but in the hands of Him to whom His Son, our Savior and Redeemer, offered this sublime prayer:

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." (Matthew 6:9-13.)

(The Choir sang: "Faith of Our Fathers."—Hemy-Walton.)

Announcer: "For the beauty of the earth, for the beauty of the skies, for the love which from our birth, over and around us lies, Lord of all, to Thee we raise, this our hymn of grateful praise."

(The Choir then sang: "For the Beauty of the Earth."—Kocher.)

Announcer: "Jesus, lover of my soul, Let me to thy bosom fly While the tempest still is high; Hide me, O my Savior, hide, Till the storm of life is past; Safe into the haven guide; Oh, receive my soul at last."

(The Choir sang: "Jesus, Lover of My Soul."—Marsh.)

Music: Organ and humming choir: "Sweet Is the Work."

Announcer: You have been attending CBS Radio's Church of the Air. Today's service came to you from the "Mormon" Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah, and in connection

with the semi-annual General Conference of the Church. The speaker was Richard L. Evans, member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Music was by the Tabernacle Choir, J. Spencer Cornwall conducting, with Frank Asper at the organ.

CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, was presented from 9:00 to 9:30 a.m. Sunday, October 3, 1954, through the courtesy and facilities of the Columbia Broadcasting System's network, throughout the United States. The broadcast was as follows:

(The organ played "As the Dew," and on signal the Choir and Organ broke into the hymn, "Gently Raise," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Tabernacle Choir, Frank Asper, Tabernacle Organist, and the spoken word by Richard Evans.

We open with the worshipful music of Will James: "Almighty God of our fathers . . . Lord God of Israel . . . Unto thy throne do we lift up our songs . . . Our pray'rs ascend to Thee: Our Father which art in Heav'n, Hallowed be Thy name."

(The Choir sang: "Almighty God of Our Fathers."—James.)

Announcer: Frank Asper first turns on Temple Square today to one of the writings of Benedetto Marcello, the celebrated 16th Century composer of Psalm settings: We hear "Allegretto."

(Organ selection: "Allegretto."—Marcello.)

Announcer: Richard P. Condie and the Tabernacle Choir now sing James MacDermid's setting for this comforting, reassuring New Testament text: "Peace I leave with you, my peace I give unto

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you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. In my Father's house are many mansions: if it were not so I would have told you."

(The Choir sang: "In My Father's House."—MacDermid.)

Announcer: With Dr. Frank Asper at the organ we hear now the thoughtful devotional phrases of the "Andante Cantabile" from the Fourth Organ Symphony by Widor.

(Organ selection: "Andante Cantabile"—Widor.)

Announcer: One of the most moving scenes of sacred writ is the one wherein the Savior said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." This, coupled with an earlier utterance, suggests the sweetness and cleanness with which children come here from the presence of the Father: "And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." And then He added a sentence that suggests the weight of responsibility that the presence of children imposes upon us, and which suggests also the gravity of the offense of destroying faith: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." In a well-known work of literature, Prince Myshkin had this sentence to say: "The soul is healed by being with children." Healed, yes—and also searched. Perhaps we are never more open to searching scrutiny than when the eyes of a child are upon us. And so often we underestimate their understanding. As Emerson observed, "[Boys] know truth from counterfeits as quick as the chemist does. They detect weakness in your eye and behavior . . . before you open your mouth . . ." Don't try to hide your heart from a child. Children have a way of seeing inside. And our teaching must be more than talking. We must be careful what they feel from us, what they see inside us, besides the things we say. They

come here clean and sweet and teachable, from the Father of us all, and we have an inescapable obligation to teach and train them early, and not to leave their teaching to chance—to teach them reverence and righteousness and respect, honor and obedience, to teach them faith, to teach them truth. "And again, inasmuch as parents have children in Zion, . . . that teach them not to understand . . . the sin be upon the heads of the parents." "And they shall also teach their children to pray, and to walk uprightly before the Lord." "I have commanded you to bring up your children in light and truth. . . . And whoso shall offend one of these little ones which believe in me, it were better for him that . . . he were drowned in the depth of the sea." Such is the inescapable obligation imposed by the presence of children, and such is the gravity of the offense of destroying faith—in children, in youth, or, for that matter, in anyone at all.

(Organ selection: "The Lord is My Shepherd."—Koschat.)

Announcer: Dr. Asper has presented Thomas Koschat's setting for the 23rd Psalm: "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

And now we hear the Choir recall Alfred Tennyson's "Crossing the Bar" sung to the music of Henry Holden Huss: "For though from out our bourne of time and place the flood may bear me far, I hope to see my pilot face to face when I have crossed the bar."

(The Choir then sang: "Crossing the Bar."—Huss)

Announcer: "Abide with me, fast falls the eventide; the darkness deepens; Lord with me abide: When other helpers

fail, and comforts flee, help of the helpless, O abide with me!"

(The Choir sang: "Abide with Me."
—Monk.)

Announcer: Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day — and always.

This concludes the thirteen hundred and eleventh presentation, continuing the 26th year of this traditional broadcast from the Mormon Tabernacle on

Temple Square, brought to you by CBS Radio, and originating with Radio Station KSL in Salt Lake City.

J. Spencer Cornwall conducted the Tabernacle Choir with its three hundred seventy-five singing voices. Frank Asper was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard once more from the Crossroads of the West.

SUNDAY MORNING GENERAL CONFERENCE SESSION

The Sunday morning session of the General Conference commenced promptly at 10:00 a.m., with President David O. McKay presiding and conducting the services.

The Tabernacle was crowded to capacity, great numbers were assembled on the Tabernacle grounds, it being a beautiful sunshiny day, the Assembly Hall just south of the Tabernacle was filled with listeners, the Barratt Hall was also fully occupied with people, and in addition unnumbered people by the tens of thousands listened to the proceedings over radio and television.

The Tabernacle Choir, under the direction of J. Spencer Cornwall furnished the choral numbers for this session. Elder Frank W. Asper was at the organ.

President David O. McKay:

The Fifth Session of this the One Hundred Twenty-Fifth Semi-Annual Conference of the Church was held last evening,—the General Priesthood Meeting. The speakers were Elder William Noble Waite, president of the South Los Angeles Stake; Elder ElRay L. Christiansen, Assistant to the Twelve, and president of the Salt Lake Temple; and the First Presidency.

There were in attendance, it was reported, over 19,000 members of the priesthood. I am sure that there were over 20,000, because I noted in the count they gave only 6800 in the Tabernacle, and the Tabernacle was crowded to capacity, excepting only the aisles, so we can safely say that we had over 20,000 members of the priesthood in attendance at that Priesthood Meeting, and 19 overflow assemblies. We received

this telegram this morning from the East Phoenix Stake presidency:

"Priesthood brethren of Phoenix and East Phoenix Stakes send love, greetings, and sincere thanks for the special wire carrying priesthood session proceedings. Reception was excellent. We look forward to this plan being a permanent practice."

We have an announcement here from one of our radio-television friends from North Hollywood, California: "Please make announcement that the 10 a.m. Sunday Session which will be heard in Los Angeles on your television broadcast Radio Station KBLA, Burbank, California, serving the San Fernando Valley and metropolitan Los Angeles will rebroadcast entire conference beginning October 10 from 2 to 3 p.m. and continuing for one hour each Sunday at the same time until the sessions have been broadcast. KBLA in 1952 was the first station to broadcast the conference in Southern California. With kindest regards and best wishes."

The Fifth Session of this General Conference, as I say, was held last evening. Elder Richard L. Evans of the Council of the Twelve was the speaker this morning on Columbia's Church of the Air. I hope you all heard that excellent address, and also the Choir Broadcast this morning was excellent, as always. In fact, I thought, Brother Cornwall, you are getting better than ever. (Laughter)

We are now assembled in the Sixth Session of the One Hundred Twenty-Fifth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. All the General Authorities are in attendance, excepting Bishop Joseph

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L. Wirthlin and Elder Adam S. Bennion. Sister Bennion is here, and Brother Bennion is listening in.

These services and the services this afternoon will be broadcast in the Assembly Hall and Barratt Hall over a public address system and by television. We have announced the services heretofore of 15 radio stations in Utah, California, Idaho, Oregon, Nevada, Colorado, and Arizona, and by special arrangement over 10 television stations in Utah, Washington, Colorado, Oregon, California, and Arizona. What a mighty congregation assembled this morning to worship the Lord, and to participate in this great semi-annual Conference. It is overwhelming. We are indeed grateful for those who are cooperating.

We note in the audience members of the U.S. Congress, representatives of our State institutions of learning, of the Junior Colleges, Seminary teachers, the Secretary of State, the Mayor, to all of whom we express a cordial welcome. We appreciate the spirit of harmony and the desire to cooperate in the effort to uplift humanity, and to establish truth.

We have with us the Secretary of Agriculture, Brother Benson, as you know, our United States Senator, Wallace F. Bennett, members of the House of Representatives, and others, Mr. Dawson, Douglas R. Stringfellow, Lamont Toronto, Superintendent Bateman and Dr. Lynn Bennion, President Olpin, President Dixon, President Miller

of the Weber College, and others undoubtedly whom I have not seen.

We have also our stake presidents, their counselors, and bishoprics.

The Choir singing for this morning session of the Conference will be by the Tabernacle Choir, with J. Spencer Cornwall conducting, and Frank W. Asper at the organ.

We shall begin these services by the Choir and Congregation singing, "High On The Mountain Top," Brother Cornwall conducting.

The opening prayer will be offered by Elder Edward L. Clissold, president of the Oahu Stake, and formerly president of the Japanese Hawaiian Mission.

We shall now join with the Choir.

The congregation joined with the Choir in singing the hymn, "High On The Mountain Top."

Elder Edward L. Clissold, President of the Oahu Stake, offered the invocation.

President David O. McKay:

The Tabernacle Choir will now sing, "Jesu, Jesu, Holy, Holy, Yet Most Lowly," conducted by Elder J. Spencer Cornwall.

Following the Choir singing we shall hear from President Stephen L. Richards of the First Presidency. He will be followed by Elder George Q. Morris.

Singing by the Choir, "Jesu, Jesu, Holy, Holy."

PRESIDENT STEPHEN L. RICHARDS

First Counselor in the First Presidency

MY DEAR brethren and sisters, I propose on this occasion to present for the attention of members of the Church, and other friends who listen to our proceedings, some features of our missionary system. I shall not give statistical items. They appear in our publications from time to time. My concern is that our missionary efforts may be more thoroughly understood and appreciated by all people.

I recognize that I cannot hope to give an adequate understanding of this great

activity in the Church without the Spirit of our Lord which underlies it, and I therefore solicit the aid of your faith and prayers in presenting it, and the direction of our Father.

I mention first a rather pronounced tendency in recent years to emphasize the value of the teaching process in the proclamation of the gospel. I do not mean to infer that our missionaries have not always sought to teach through their preaching. As teaching concerns itself largely with the impartation of

knowledge, so of course all good preaching embraces teaching. The tendency of which I speak is directed more particularly to the organization and planning of our gospel teaching in missionary work. I feel that there is ample warrant for this planned teaching of the gospel to investigators.

The Savior commanded his disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you." (Matthew 28:19-20.)

Teaching with testimony is the epitome of missionary effort.

If you will bear with me, I will review for you briefly some of the major items included within the planned or standardized program used by the missionaries as they contact the good men and women all over the world who will listen to their message. Here is the outline of their gospel teaching, usually presented to their listeners in family groups in the homes of the people in what are called "cottage meetings."

First, the Godhead. The missionary calls attention to the necessity of a correct understanding of the Supreme Ruler of the Universe, his personality and attributes, to the extent that it is possible for men to have understanding of Deity. Nearly all investigators readily assent that such an understanding is important and highly desirable in all religious considerations.

The missionary then reviews the concepts and teachings of the various denominational churches on this subject, and then brings forward, with the cooperation of the investigator through references pointed out in his own Bible, the support which the scriptures offer for the personality of Deity as opposed to his being merely an essence or spirit pervading the universe. To anyone believing the Bible, the composition of the Godhead with three distinct personalities is made clear, and then the missionary, with conviction and testimony, gives to the investigator the substantiating experience of the Prophet Joseph Smith, in which he beheld both the Father and the Son, felt and experienced the glory of their presence, looked upon

their forms and countenances, and heard with his ears the sweet, comforting, exalting resonance of their voices.

What an abiding satisfaction to the searcher for truth is this first lesson and testimony of the missionary! Confusion with reference to this all-important theological principle is resolved, and the way is opened for further understanding of the whole province of religion, embracing as it does man's relationship to Deity, his origin, his purpose in earth life, and his ultimate destiny.

Next, the missionary presents to his investigating group a lesson on the apostasy. He reviews the Primitive Church set up by the Savior himself, and the essential features which the Lord prescribed for his authentic work of salvation to go forward. He has little difficulty in winning assent from his listeners that if men and churches depart from the essentials which the Savior established, they are not in a position to represent him authentically, and that the ordinances lack validity if not administered by his delegated authority.

After considering the many variations and departures from the essential features of the Lord's Primitive Church, it is not difficult for the investigator to understand why a restoration was necessary, with a new delegation of power and authority to set up the Lord's work and administer the ordinances of the gospel.

Then again follows the earnest, sincere testimony of the missionary as to the experiences of the Prophet Joseph and his fellow laborer, which manifestations of divine power serve not only to corroborate the apostasy, but also to substantiate beyond question the necessity for and the actuality of the restoration, and so the restoration is the next lesson, with its new commission to hold and exercise the Holy Priesthood with an interpretation of that divine power, which in my thinking has never been equaled in any writing, sacred or otherwise.

It is said that the most beautiful words in the English language are those of the Savior when in his Sermon on the Mount, he answered his own question:

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"And why take ye thought for raiment?" with these matchless phrases:

"Consider the lilies of the field, how they grow; they toil not, neither do they spin:

"And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." (*Ibid.*, 6:28-29.)

I compare with the words of the Savior those used in the revelation to the Prophet Joseph Smith, concerning the Holy Priesthood restored to man after the long apostasy from the true concept of that priesthood as the Lord exercised it and delegated it to his Apostles. Here are the words which I put in the same class with those of the Savior. They define the nature of the priesthood and the manner of its exercise, and they came from the Savior:

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven." (D. & C. 121:45.)

The next lesson presents the Book of Mormon and its place in the establishment of our Father's work among his children. The investigator readily agrees that our Father in heaven, who is a just God, is no respecter of persons, and that all of his children the world over are the beneficiaries of his mercy and his plans for their salvation. The scriptural predictions concerning the coming forth of this sacred volume of scripture are presented to the investigator. He is reminded of the prehistoric peoples who dwelt in the lands of the Americas and the demands of justice in bringing them the message of the Savior.

The investigator is particularly reminded of the injunction set forth in the book of Ezekiel (Ezekiel 37:15-20) that two sticks, meaning books, should be prepared, one for the house of Judah, and one for the house of Joseph, and that the Book of Mormon fills the requirement for the latter assignment. He is also reminded of the Savior's reference to his "other sheep," not of the Jews, whom he must visit, and that the Book of Mormon sets forth the fulfillment of the Lord's obligation to his "other sheep."

Understanding is given by the missionary of the great purposes served by the Book of Mormon in bringing to the world the history of the early inhabitants of the western continents, the experiences of their nations in dealing with the great political, moral, and religious problems of their day, and more particularly in presenting in even more clarity than they are to be found in the Jewish scriptures, the word of God and the principles of the holy gospel.

The investigator is made aware, sometimes with surprise to him, that the Book of Mormon is in no sense antagonistic to the scriptures of the Holy Bible, but it is rather a companion book containing revelations of the prophets, and an account of the administration of the Savior's work among his "other sheep," being in essence a new and additional witness to the divinity of the Lord Jesus Christ. The experience of the Prophet Joseph Smith and his associates in the discovery and production of this book, recited under the convincing testimonies of the missionaries, seldom fails to bring to the investigator a new understanding and respect for this sacred book, this mighty messenger of Jesus Christ to all mankind.

With this background of understanding given by the missionary to the investigator regarding the true nature of Deity, the establishment of the Lord's true Church and kingdom in the earth through his Beloved Son in the Meridian of Time, the falling away from the true worship of the Christ, the withdrawal of his authority, its subsequent restoration, and the setting up of his kingdom in the latter dispensation, with a new volume of scripture as an additional testimony of the Lord's divinity and a necessary and invaluable expansion of man's knowledge concerning the gospel of Jesus Christ, the investigator is now prepared for the teaching of the principles of the gospel and the eternal plan of salvation as they affect the individual lives of all men.

Very often the investigator receives a new and satisfying understanding of the fall of man and the atonement of the Savior. He is brought to appreciate the difference between the immortality of the soul and the life hereafter vouchsafed to all men, good or bad, through the intercession of Jesus Christ, our Lord,

on the one hand, and on the other individual salvation and exaltation made possible through obedience to the principles of the gospel and the commandments of God.

He is taught the real meaning and application of faith and repentance, and the necessity for baptism by the authorized servants of the Lord, for admission into his kingdom. He is taught the province of the Holy Ghost. He learns of the revelations and statements of the prophets regarding heavenly things which may be known only through our Father's revelations to man. He learns of the pre-existence, before earth life, of the Christ, our Elder Brother, the Firstborn of the Father.

He learns of his pre-determined mission and the terms upon which he was to perform it, and then he comes to understand that man also had a pre-mortal existence, that his spirit is the spirit-child of the Father, and that the purpose of earth life is to give that eternal spirit an opportunity for development and growth and probation in mortality. He learns that the body in which the spirit is tabernacled is in verity a "temple of God," and that it cannot be violated without affront to the Father whose spirit-child dwells within it.

He is made, perhaps for the first time, to appreciate the real significance of clean living. He is taught the principle of free agency, with power vested within himself to determine the course of his life, but he is also taught that the abuse of his God-given liberty will bring reproach and degradation to him.

In this new teaching of God's plans for his children he is given matchless incentive for the development of noble character and high service to his fellow man. He is taught that the revelations set forth with certainty the stations to which men of ambition and ideals may aspire; that there are preferential conditions and places in the hereafter as in this life; and that the reward to the truly faithful will be placement in the highest degree of glory in the presence of the Father and the Son, there to dwell forever in an eternity of progression in knowledge, power, and goodness.

Now, after these teachings and their assimilation by the investigator he is

prepared for the call to repentance. He is prepared to review and appraise his life in light of the knowledge he has received. Perhaps never before in his experience has he thought seriously of the need for repentance. Now he knows that all men are called to repentance, not once only, but all during the course of their lives, that as they gain knowledge of the principles and laws of the perfect life, they have need to turn away from frailty, weakness, and imperfection.

He becomes more keenly conscious of the commandments the Lord has given, of their transcendent importance not only to himself, but to the great society of men everywhere. He begins to realize the real significance of God's kingdom in the earth, and in the hearts of men. When he understands the paternity of man, his appreciation of the fraternity and brotherhood of man is enhanced.

And so there arises within the heart of the investigator so led and instructed in the principles of truth a desire—a fervent, burning desire—to avail himself of the high privileges extended to him to ally himself with the kingdom of our Lord. He wishes for the kind of conviction and testimony he has heard and experienced from the missionary.

He sees the happiness, the contentment, and the satisfaction which flow from such testimony. He has been taught, and he now knows that this great happiness may come to him only through humble prayer and study, so he acquires the philosophy of humility. He no longer regards himself as self-sufficient. He depends on the Lord, and his faith assures him his trust will be rewarded.

Of course I have not set forth the experience of every investigator, nor every missionary, in this outline of our procedures. I set forth the opportunities of the plan, and I am pleased to state to you that thousands of truth-loving individuals have been the beneficiaries of it.

There is a feature of this missionary teaching not confined to any one lesson, but running throughout the entire program, which deserves special mention. It is the constant emphasis on the principle that it is the duty and the obligation of all men to seek and know the truth.

"And ye shall know the truth, and

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the truth shall make you free." (John 8:32.)

"And truth is knowledge of things as they are, and as they were, and as they are to come;

"The Spirit of truth is of God." (D. & C. 93:24, 26.)

Men not only have the privilege, they have also the obligation to study and know the truth. All will come to judgment. The truth is God's law by which all will be judged. They who have the truth have a solemn duty to share it with others. Our missionaries sincerely feel this obligation. They are sensitive to the proprieties involved in visiting the homes of the people. They enter only upon invitation, but they diligently seek opportunities to give their message of truth. I am sure there would be fewer rebuffs, and there are not very many, if their altruistic and generous attitude were more fully understood.

If I but had a way of sending a message to the homes the missionaries visit and the people they contact in their labors, I would appeal to them—all of them—to listen with an open mind, and with a measure of patience. I can assure any who will, that preconceived prejudices will disappear, and appreciation and gratitude will arise for the unselfish, friendly service of these ambassadors of truth.

There is a phase of this teaching process in the missionary effort for which I am extremely grateful. It is this. In this cottage meeting method of teaching the gospel to families and individuals we do not have to have a great body of trained and polished speakers to transmit our message to large congregations. I think generally our missionaries acquit themselves well before audiences, but in this family teaching what they need most is, first, a knowledge of the principles, and secondly, testimony as to their divine origin.

Our missionaries generally work with individuals in an individual capacity. Conversion is an individual matter. There is no such thing as a mass conversion. Many people may have yielded to the impressions of the spirit at one time, but the experience of each is a personal matter between him and his Lord, so I feel that the Lord approves of the individual teaching of the gospel

such as we are carrying forward in the missionary service.

Another thing for which I am likewise grateful is that there is substantially no variance or uncertainty in our missionary teaching. It is not necessary that there be long debates or discussions as to interpretations of doctrine. What we teach is the revelations which, for the most part are direct, certain, and unequivocal in their import. If any mysteries seem to arise, we leave the solution of such mysteries for future revelation. The Lord has given us sufficient for this day and time, and for the people who live in the world.

When I read of the discussions, debates, and sometimes controversies, arising among religious leaders and learned men as to the problems and programs for Christian churches, I assure you I am profoundly grateful to be identified with a lofty cause, whose course is so fully and accurately and permanently charted that all you have to do to know the way and perceive the light is to ask and discover what the revelations say and what the priesthood directs. It seems to me that all that should be necessary to guide the course of any Christian cause is a simple declaration of the divine nature of the Christ and his supremacy in the world as the author of divine law which governs in the affairs of men.

So, my brethren and sisters, we send out from the body of the Church not so many as we would like, or as we need, but nevertheless a great army of young men and young women, and some older people, to teach honest people in the world of the re-establishment of our Father's kingdom, and the vital principles of life which have come to us with the revelations of the restored gospel.

We also call to assist these missionaries considerable numbers of those residing in the missions who are willing to devote all or a part of their time to the missionary effort. What wonderful people these missionaries are—unselfish, sincerely interested in their fellows, humble, prayerful, studious, giving their all to their Father in heaven and the promotion of his great cause in the world.

And you, my fellow members of the

Church, make their achievements possible. Your homes contribute to the support of the young men and young women, and many older ones, who, with some assistance from the quorums, pursue their labors. These missionaries are constantly in our thoughts. We pray for them, and we bless them, and we have ample proof that the Lord blesses them, recognizes and rewards their service. No inconsiderable part of our time and effort is devoted to the missionary work of the Church.

We are ever seeking ways to improve, and we are pleased today to recognize this organized teaching of the gospel which I have outlined for you as a distinct contribution to the efficacy of missionary effort. Further improvements will undoubtedly come, and the Lord will fulfil his mighty predictions, "For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated." (D. & C. 1:2.)

There is something else that perhaps all of us can do for the missionaries and the great cause they represent. With the mention of it I shall close. Every one of us as it were furnishes a back-ground for the missionaries' work. If we live and serve so that the missionary in his teaching can point with pride to the application of the gospel principles in our society, we shall be of infinite help in the process of conversion.

The consistency of our living will make an invaluable contribution. The

influence of our living will spread far and wide, and will furnish eloquent and effective testimony to the principles we proclaim. By courageously living honorable, righteous lives we are all entitled to be counted members of the incomparable missionary force of the Church of Christ.

For myself, I pray for strength to be a consistent contributor and supporter of the cause which I dearly love. I offer the same prayer for you, my brethren and my sisters. The Lord help us to be exemplars and teachers of the truth which we have. I know we have it. The Lord help us to share it with our fellow men, I ask in the name of Jesus Christ. Amen.

President David O. McKay:

President Stephen L. Richards of the First Presidency has just spoken to us. This telegram has just come from Bakersfield First Ward, California:

"Brethren, we thank you for the privilege of enjoying Conference with you on television. Sincerely."

What a great blessing, what wonderful inventions are the radio and television when properly used for noble purposes.

This, for example, makes us sense clearly that tens of thousands are sitting with us this morning in worship.

Elder George Q. Morris of the Council of the Twelve, will now address us. He will be followed by Elder Clifford E. Young.

ELDER GEORGE Q. MORRIS

Of the Council of the Twelve Apostles

MY DEAR brethren and sisters: I thank the Lord for the privilege of being with you this morning and of having fellowship with you in the Church of Jesus Christ, and I thank the Lord for the instructions, the simple, beautiful, convincing gospel instructions that we have received this morning and in all preceding sessions of this conference.

I am wholly dependent upon my Father in heaven and upon your as-

sistance in that he shall lead me to say the things that I should say upon this occasion.

This Church for a century and a quarter has been declaring these truths to the world. The testimonies we have heard, the teachings of the gospel, the purposes of the Lord, have been preached to the world during all this period by men who have been called of God to do so, and the message to the world is and has been that the

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Church of Jesus Christ now exists in the world, and that prophets and Apostles are directing the affairs of his Church. Indeed, just as the Lord Jesus Christ in leaving the world to ascend to the Father left his Church in the hands of Apostles and prophets and the priesthood of the Church, so in this day he has placed in the hands of Apostles and prophets and the priesthood of his Church, his Church and his gospel, the only true and living Church in the world because it is his Church, and in it alone lies salvation for the human family.

What a glorious message of hope and faith and joy this should be to the distraught world. And it is such to the honest in heart, those who are seeking with all their hearts to know and keep the commandments of God.

When the Lord visited this continent and set up his Church among his people soon after his ascension into the heavens, they were querying after he left them one day, as to what they should name the Church, and when he came the next day to continue his instructions to them, he knew their contentions and queries and said:

And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if so be that it is built upon my gospel. (3 Nephi 27:8.)

What a simple and logical and beautiful explanation of the facts! And that is something to guide us in the midst of all the religious confusion that exists in the world today. The Church of Jesus Christ by his direction bears his name. In this day when it has again been restored, the same instructions came to the Prophet Joseph Smith that this Church should be called the Church of Jesus Christ of Latter-day Saints, the "Latter-day Saints" being added to distinguish it from all other dispensations.

The Lord continued in his instructions to the effect that: If the Church has his name and it is built upon his gospel, then it is his Church; and if they would pray to the Father he would

hear their prayers, and his works shall be manifest in the Church.

Note the significant qualification added that not only must it have his name, but it must also be based upon his gospel. Then he adds that if churches are built that are based upon the works of men or the works of Satan, then these will have joy in their churches for a period, but the time will come when they will be hewn down and cast into the fire.

The Lord has very clearly set before us in this simple statement a guiding principle: There is one Church of Jesus Christ, bearing his name and preaching his gospel. All other churches are the churches of men, and there can be no salvation in them, and the time will come when they will be destroyed.

When the Prophet Joseph Smith was a youth, he had to come before the whole Christian world and declare to them the principle that there could be only one true church in the world. In his search for the truth he had been logical in his thinking; he wanted to serve God and keep his commandments; and as he viewed the denominations in Christendom, he concluded that all these churches could not be true, that they might all be wrong, but that they could not all be right, and then, as we have had explained to us by previous speakers, he received in the presence of the Father and the Son the latter's words that all the creeds were wrong and that they were an abomination in the sight of God. They were the creeds of men that were not true, and untruth God cannot tolerate.

After a century there has been some change in thought, perhaps the leaven has been at work. There are many Christian leaders in the denominations today who are declaring there can be but one true Church, and they have a most sincere desire to unify the divergent denominations making up the Christian churches of the world. About a month ago they held in the Chicago area a World Council of Churches, desiring if possible to work toward unity. It is interesting to note that this great council of nearly six hundred delegates representing forty-eight countries and about 160 denominations met within

the precincts of one of the stakes of the Church of Jesus Christ that has been restored to the earth, and in the general location in our country where Joseph Smith and Hyrum Smith became martyrs for their testimony concerning the one true Church, the Church of Jesus Christ, that had been restored.

It is interesting to note that in their desire for unity, many of the church leaders are speaking forthrightly to their people. One prominent speaker expressed this thought that if Jesus Christ should come to the earth today and see the denominations bearing his name, he would say, "If these are Christian churches, then I am not a Christian."

I want to read, not exact quotations, but some expressions here, because I want them to be accurate in representing what others are thinking. One particular Protestant writer in great clearness and sincerity, expresses his belief that the churches should become united, and states these reasons:

That Protestantism is conscious and the demonstrations agree that the true Church exists in the mind of Christ, but that he recognizes none of the denominations as his Church.

That there should be one united Church, that it now exists, but it is hidden by man-made denominational churches.

That the true Church can only come by a dissolution of the denominational churches as churches, which are but an apostate denominational system.

That the way to a united church is for the denominations to abdicate their churchism and the church functions which they have sinfully usurped.

That the desire of many leaders of Christendom is to release the believers of Christ from the Protestant apostasy into which it has been led by the evil spirit of sectarianism.

That in bringing about the united church the errors must be avoided which led Protestantism into the apostasy of sectarianism.

Such are the ideas now current in Protestantism.

Men are not satisfied with the conditions of the denominations in the world. To understand how the apostasy thus described came about, they need to understand the truth that has been referred to here, that there have

been various dispensations of the gospel, that there were long periods when it was not on the earth. It should be understood that the Dispensation of the Meridian of Time was but a restoration of the gospel previously taken from the earth and that although that dispensation was glorified by the presence of the Lord Jesus Christ, himself opening it and in it offering his great atonement, yet it was to come to an end. It should also be clearly understood as was explained in this conference, that when the prophets and the Apostles, the very foundation of the Church of Jesus Christ, disappeared, then his Church of necessity disappeared. That dispensation ended. The true Church was again taken from the earth. This being so, then it is clear that men had no way of knowing the will of God, of preserving the true principles of the gospel, of continuing to know the true and living God. The revelations of God were not available to them. It must follow, therefore, that all the churches built up since the Apostles and prophets and the true Church were taken from the earth are churches made by men, and "the power of God unto salvation" could not be in them.

If people could but understand this principle, if our youth could, then they would look for the restored Church of Jesus Christ of the last dispensation which bears his name, is built upon his gospel, and which has in it his authority and power—his Apostles and prophets.

Just for a moment may we glance at what constitutes the setting up of the Church of Christ? Men set up their churches day by day, by private interpretations of the scriptures, but for the Church of Jesus Christ, which can come from God only, to be set up, the heavens must be opened, a dispensation of truth must come. First of all, God ordinarily, with an exception I shall note, appears to a man whom he has selected as his prophet, and reveals himself to him, for a true Church cannot be built on a false faith and a false God. So that it may be known not only what kind of being he is but who he is, he identifies himself as the true and living God. Then he

gives this man his authority, the Holy Priesthood; thus he is equipped so that the Lord may direct him step by step to establish the Church in the earth. That was what the Lord did with Abraham who talked with God face to face, and he received the priesthood and the Urim and Thummim. The Lord gave him needful revelations, telling him what to do and where to go, and made covenants with him.

Regarding the Dispensation of the Meridian of Time, the Lord in that instance did not come and choose a prophet, but the Father sent his First-born, whom by divine investiture he had elevated to the Godhead, sharing with him the glory and the honor and the power of his own Fatherhood, he sent him to be his Only Begotten Son in the flesh; so that he came with all this power and authority that was in him. He, the Spirit of light, he from whom the priesthood comes, he from whom revelations come, he himself came as directed by the Father and for thirty-three years lived in the world, revealing himself and revealing through himself God the eternal Father, being in his express image, and taught the principles of the gospel of salvation as directed by the Father, atoned for the sins of the world and instituted the resurrection from the dead.

These are the simple truths as to a restoration of the gospel of Jesus Christ and it is the simple truth, that by these means this gospel has again been restored in these last days by the Lord Jesus Christ, the sole source of salvation for the human family, through the Prophet Joseph Smith, who received the Holy Priesthood, followed his instructions, received his revelations and built up again his Church; and thus

an open channel of revelation was established, which channel shall never be closed, for this is the Church of the last dispensation and it shall never again be taken from the earth.

I bear humble witness that this channel of communication is now open and that through it our beloved prophet, David O. McKay, receives instructions from God, that this is the Church and kingdom of God, and that in it is the power of God unto salvation, because it is the Church of Jesus Christ. May God touch the hearts of men and women to understand these simple truths, that they may receive this message with gladness and thanksgiving and embrace it for their salvation and exaltation, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder George Q. Morris of the Council of the Twelve.

The Choir and Congregation will now sing "We Thank Thee O God For a Prophet." After the singing, Elder Marion D. Hanks of the First Council of the Seventy will speak to us.

Here is an interesting message just received: Mr. Shirl Kimball, Servicemen's Coordinator in San Diego, reports that the members of the Church recruits at the Marine Corps Depot are receiving by television this conference session, and are grateful for the privilege of receiving it. The facilities for receiving it at the Base were provided by the Commanding Personnel.

The congregation and Choir sang the hymn, "We Thank Thee, O God, for a Prophet."

ELDER MARION D. HANKS

Of the First Council of the Seventy

THIS experience makes me feel like a Marine lieutenant friend of mine. He had been in the last war for four years and when he learned they were considering his recall, he sent the board a telegram in which he said: "I desire to remind you that I spent four years

in the last war, and I just want you to know I do not want to crowd in ahead of anyone else who wants the experience."

I am grateful for a great many things this morning. I am always grateful to be on these grounds and in this

building, for daily association with them has never dimmed their beauty and their memories for me. I am grateful for the lovely flowers which festoon this stand, for many of us learned to love them and what they represent in the islands of the sea; and I am particularly grateful for the blessing of *aloha* or love which motivated the good people who sent them.

I am especially grateful this morning, for freedom. As a serviceman who had opportunity in an armed conflict to help defend this nation, as a young American, and as a Latter-day Saint, I am as grateful for freedom as my intelligence and capacity to understand it allow me to be.

But as I look at you and consider myself, I think of another kind of freedom which is even more important than that which we here enjoy to assemble and to teach and to worship. This freedom has no relationship to prison walls, or to any other aspect of physical restraint or deprivation. It may, in fact, be employed by one immured in deepest dungeon, penniless and starving and in ill health. On the other hand, it may be absent from one who is not physically restrained, who has an abundance of wealth, health, prominence. I think of the freedom taught by Jesus to certain of the descendants of Abraham many centuries ago. Having taught them of his Father, he gave them another great lesson, in these words, many having believed on him:

If ye continue in my word, then are ye my disciples indeed;

And ye shall know the truth, and the truth shall make you free.

They answered him, [angrily, you see, because they were already free, were they not?] We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

And the servant abideth not in the house for ever: but the son abideth ever.

If the son therefore shall make you free, ye shall be free indeed. (John 8:31-36.)

There is a freedom different from and superior to even that which we enjoy

today, to meet, to teach, and to worship. What is it? Is it, as some suppose, the right to do as we please? Do we find this freedom in indulgence, in unrighteousness, in sin? Do we find it in giving loose rein to passion, to emotions, to appetites, to the unrighteous thought or act?

This freedom of which Jesus spoke does not company with unrighteousness nor is it the product of the evil act. This freedom, this freedom which he taught as being most important to mankind, comes to those who in righteousness have faith in God, learn his law, and seek to understand it, and who, obedient to it, and with responsibility, seek to do his will.

There are many among us, and throughout the world, young and old (though perhaps we too often confine the lesson to the young) who have the idea that freedom, the freedom of which we speak, can be found in unlicensed liberty. But this freedom which Jesus taught is not the freedom of irresponsibility or unrighteousness, but the freedom which accompanies obedience.

Is that husband free, for instance, who with disloyalty to his wife and family and with lust in heart, entangles himself in alliances outside his own home? Is that father free who, neglecting his children, turns them away and does not love them and teach them? Is that man free who hates his neighbor, and who will not forgive the trespasses his neighbor has committed against him?

Is that wife and mother free who will not perform the duties of her home with joy in her heart, realizing this to be her great calling? Is that woman free who gives her time to selfish social pursuits of doubtful worth instead of to her neighbor, her community, her Church, her God, in honest service, when there is so much to do?

Is that boy free who trifles with good habits, who cheats a little in school, who will not accept sound counsel and loving parental advice, but who, making his own stubborn way (for he is of the age when he thinks he knows better than they) chooses companions who are on the wrong path, goes about his activities with them, perhaps even stealing

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from some others the most precious things they enjoy? Is the young girl free who thinks so little of herself that she allows herself to be handled as if she were worth nothing, or who talks with evil tongue about her friends or acquaintances; who will not be counseled, who will not be helpful or humble in the home?

The obvious answer is that these people are not free. True, they have the right to choose, but they violate their agency in choosing that which denies them the very freedom which God would have his children enjoy; for how is this freedom achieved?

Let me quote two or three verses of scripture. In addition to the words of the Lord, telling us that truth makes us free, he said again as recorded in the Doctrine and Covenants, the sacred book of the restoration:

I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free. (D. & C. 98:8.)

And He said to us, as John recorded it when he was among men:

Now ye are clean through the word which I have spoken unto you.

Abide in me, and I in you. . . .

. . . for without me ye can do nothing. (John 15:3-5.)

And the Psalmist sang, "And I will walk at liberty: for I seek thy precepts." (Psalms 119:45.)

And again, James:

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the

work, this man shall be blessed in his deed. (James 1:25.)

And finally, and perhaps most importantly, out of the book of II Corinthians this simple statement:

. . . where the Spirit of the Lord is, there is liberty. (II Cor. 6:17.)

My humble testimony is that real freedom is not irresponsibility or license, but that real freedom accompanies faith in God, the understanding of his word, and obedience to it. (And each of us, I believe, knows personally the difference between the freedom of faith and obedience, and the bondage of sin.)

God bless us to realize as we seek to learn the marvelous principles of the gospel that he who will not in his heart forgive, he who will not be clean, he who will not seek to know the truths of the Lord as they apply not only to the obedience which is a word, but also to the obedience which is a way of living, is not free.

God bless us that we may have faith, that we may learn his word and live it, in order that we may have his spirit with us, for ". . . where the Spirit of the Lord is, there is liberty." (*Ibid.*, 3:17.) In the name of Jesus Christ. Amen.

President David O. McKay:

Elder Marion D. Hanks, of the First Council of Seventy, has just spoken to us. Elder Clifford E. Young, Assistant to the Twelve, will now address us. He will be followed by Elder S. Dilworth Young.

ELDER CLIFFORD E. YOUNG

Assistant to the Council of the Twelve Apostles

I FEEL AS if I had run through a red light!

My brethren and sisters: I join you this beautiful Sabbath morning in expressing gratitude for a testimony of the divinity of this work. As I drove up this morning from my home in Utah County, I could not help feeling grateful that I had a father and a mother who believed. My father, it is

his 117th anniversary today, knew the Prophet Joseph, only as a boy, however, but his family knew the Prophet intimately, and they loved him. My father loved him. My mother loved his name. They have instilled in the hearts of us children an appreciation of this great work. They went through times that were rough. Father knew the criticisms that had been heaped

against the Prophet, but he knew they were not true, and he knew in very deed that Joseph was all that he pretended to be.

I tried to think this morning, as I was driving along, what I would have thought, had I lived in the little village of Palmyra in 1820, when a young boy was to return to his home and tell his parents of the great manifestation that had come to him. I am wondering what I would have thought, had I even been a brother, as was Hyrum, six years older than the Prophet. Would I have believed him or would I have thought that there was something wrong with the boy? But I am sure if I had come under that parental influence and had felt the faith and warmth of those parents who knew, I, too, would have subscribed to his great message and would have believed.

A mother knows the weakness of her children; she knows those weaknesses before anyone else. She does not parade them, for which we are grateful, but she knows the weaknesses, and Lucy Smith would have known whether or not the Prophet, the boy, was telling the truth. She would have known whether his message was one of truth or one of error, and she did know it and she never wavered throughout her life; neither did the father, who stood loyally and truly by the side of the young Prophet. It was a fantastic message. It was not easy to believe. And I try to picture the Prophet as we picture the Savior as he stood before Pilate, alone; his disciples had left him, even Peter had said that he did not know him when he was pressed by some of the rabble; so Jesus stood alone. In that early day in the history of the Church, the Prophet stood alone, and yet think of this great work today. One and a quarter centuries have passed and here we have the evidence of the heaven that was referred to by Brother Morris, small as it was, leavening the lump; and this message of the restored gospel is spreading throughout the land.

I thought of these things as I drove along, and then I thought of Oliver Cowdery. Oliver Cowdery at one time lost the gift of faith. He was like many of us today! Some little thing

had cankered his soul. We sometimes let little things canker our souls, and we lose the great values and blessings that come through faithful service in this Church. Oliver had let little things canker his soul. Phineas Young who was very close to my father's family, and who was a brother-in-law of Oliver Cowdery, labored with Oliver, wrote him letter after letter, telling him never to mind the little things but to remember that the truth had been restored and that he, Oliver, knew it and that he should come back in the Church.

In this very pulpit a number of years ago, Brother Alonzo Hinckley read a letter that Oliver Cowdery had written to Phineas Young, in which he set forth some of his grievances, feeling that he had been injured by some of his friends, and Phineas Young wrote back to him and said, "Never mind all that; suppose there was some grievance. You know the gospel is true; you know your testimony; you know where you belong." Following this, Oliver finally came up to Council Bluffs, and you know the rest of the story. He appeared before the people and then before the high council, and humbly he said to the high council, substantially as follows, "I do not ask to be restored to my former position . . ." the gift of faith had come back in his soul . . . "but all I ask is that I may come back into the Church, because I know it is true."

It is a marvelous testimony, my brothers and sisters. He had been out of the Church ten years. It was nearly twenty years since he had written the Book of Mormon, as it fell from the lips of the Prophet Joseph, as he, Joseph, translated. He could easily have wavered; he could have said, "We were mistaken. It was all a mistake. Joseph made us believe we saw the plates. We imagined we heard a voice, and somehow or another we thought we saw an angel." But he did not say that. He said, "The Book of Mormon is true. It was translated by the gift and power of God. We saw the angel, and we heard his voice as he declared the truthfulness of this sacred record."

So, my brethren and sisters, with a

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heart full of gratitude and a testimony in my soul of the divinity of this work, I stand before you acknowledging the goodness of God to me, and to my family, for the gift of faith, realizing that no matter what comes in one's life, if the gift of faith is there, one may safely walk without wavering and without complaint. I feel that in my soul today, as I bear you this testimony,

in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder Clifford E. Young, Assistant to the Twelve, has just concluded speaking. We shall now hear Elder S. Dilworth Young, of the First Council of Seventy, who will be followed by Elder Milton R. Hunter.

ELDER S. DILWORTH YOUNG

Of the First Council of the Seventy

THE FACT that President McKay, in the beginning of the conference, laid stress upon the auxiliaries of the Church, his statement being followed up by two of the auxiliary groups of our young people singing, gives me license, my brothers and sisters, to speak to a special group. I realize that there are many listening who do not belong to this group, but those to whom I refer have a great deal to do with the destiny of about twenty-five thousand or thirty thousand of our young boys, so I feel justified in addressing them this morning. I refer to the scoutmasters and the Explorer post advisers of the Church. There are about twenty-five hundred of them, in total. In their hands are the weekday activities of our young boys.

First, my brethren, I can address you as brethren I am sure and as a co-laborer of many years standing, I should like to call to your attention the fact that the best teaching is subtle. The declared statements of the Scout oath and the Scout law do not necessarily teach morals, although they help. It is the unspoken thing, the act from a man's heart which really does the teaching. I should like to make three simple illustrations in my own life concerning that, and I shall mention names with no apology.

Looking back to my beginnings as a deacon there was a man who stood out in my life. At the time I was not particularly conscious of it, although even then it seems to me the Lord's Spirit whispered to my spirit that here was one whom I should follow. He

was my Uncle Fred. You know him better as Bishop Thomas A. Clawson, who was for so many years bishop of the Eighteenth Ward. He ordained me a deacon. I used to go to priesthood meetings on Monday night with my cousin Cannon Young and my brother Hiram. We would sit in preliminary exercises. Uncle Fred did not say much of anything to us, but each evening, before we were dismissed to go to class, his eye caressed each one of us individually, and those eyes, as they met ours, seemed to say, "Good work, boys. We are glad you are here."

His serene countenance, as he sat there, seemed to be the assurance to me that all was well in Zion so far as I was concerned. It was not words that did it, it was the fact that he was that kind of man. Sometimes, I wish we could have it today as it was in those days when, after the priesthood class was over, we would gather again and let the bishop give his final benediction before we departed for home. I think that was the highlight of my deacon's experience, happy as it was. As we filed back into the old Eighteenth Ward chapel, Uncle Fred's eye again went down the line of his deacons, engaged our eyes, each, as the final song was sung and the final prayer was said. And we often walked home feeling lifted up spiritually. This could not have been given by anyone but a man who lived what he preached without doing any preaching.

As an adolescent youth, there were two men who taught me lessons in the same way without saying anything. I

enjoyed a happy athletic career in high school. I tried everything. Willard Ashton, the coach, never did tell me I had to obey any rules of the game, but I just knew that I had to; there was no other way to play it. Why? Because that was the way he played it. He did not talk about it, he did it. During that same period, there was Adam Bennion; I had four happy years under Adam S. Bennion. I cannot recall that he ever mentioned to me in all those years how I ought to conduct myself, but I knew how I should. I knew what he expected without his saying a word. There came a time in our young lives when there was a crisis in our school as against another school, when there had to be honor vindicated. We knew that when the time came Adam Bennion would vindicate our honor; we knew he could do nothing else, because he was that kind of man.

Those are three men, scoutmasters, out of many who without saying words influenced lives.

Now, you work with boys. Let me tell you several subtle things which you can do, if you believe them, or can do them as though you believe them, which will immeasurably increase the work and the happiness and the joy of the boyhood of this Church.

When Sunday morning comes along, Mr. Scoutmaster, will you be found sitting in the class with the deacons, or will you be so anxious about your own salvation that you will be up in the elders' or the seventies' or the high priests' quorum? I advise you to feel the importance of these young men under your care so greatly that when they walk into their class, even though you may not be their adviser in that deacons' quorum, there you will be sitting next to them, letting them see with their eyes that what is in your eyes in the reflection of what is in the teacher's eyes.

I have often thought what effect it must have on a boy to reach out the sacrament plate to his scoutmaster sitting in sacrament meeting. Boys love their scoutmasters, usually, and here sits the scoutmaster where he belongs, and the boy hands him the plate or

the cup and smiles at him, and the scoutmaster smiles back. Not a word has been said, but the boy knows what it means to do his duty to God. He does not have to put his hand up and say it, he just knows it.

Do you scoutmasters realize that every time you pass a grove of trees in your hiking programs and in your camping out, that it is possible for your boys to duplicate in a measure the experience of the Prophet Joseph? What a lovely thing it would be if a scoutmaster could subtly teach a boy that whenever he came into a grove or passed a grove, if he cared to go in there and kneel down and offer a prayer to his Father, perhaps the Father would hear the prayer. He might not show Himself to him, but he would reveal Himself to him by a method which we have been told is sure, by the Holy Ghost.

The forests of our land, where God might influence boys are not confined to New York state, my brothers and sisters and fellow scoutmasters. They are here and around us.

I have been a Scout executive a long time, but I cannot recall many occasions that I have heard a scoutmaster bear his witness at a campfire that Jesus is the Christ. I have been guilty of that myself. Could I do it over again, I would use many more occasions before the last embers died, to stand there and tell my boys of the living Christ and of the goodness of him in these days to reveal himself to the boy Prophet.

What can teach observance of the Sabbath day more effectively than the quiet ways of the leader as he guides his boys in the breaking of camp on Saturday evening. As he lets them out of the car at each home his cheery, "See you tomorrow in priesthood meeting" is a powerful sermon. Conversely the noise of wheels turning against the pavement on Sunday is louder than any words of advice.

And finally, I would be remiss indeed if I did not teach them to talk to their Father in heaven. Campfire programs and camping out programs and hikes and trips, when boys are away from home, put them on their own as to

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whether they shall talk to their Father or not. They can do it individually, as I have suggested, in groves, but they must do it collectively at times. I should like to ask you one favor. There has been given to the Boy Scout organizations, I think righteously enough, a pattern of prayer which is used throughout scouting, and which, while all right for the boys of other faiths, does not belong in our groups. I can repeat it in about ten words; it is very short. I say it with all reverence both toward the Lord and respect toward the men who think it is a good prayer: "May the great Scoutmaster of all good Scouts be with us until we meet again," they say, and then they dismiss the boys to go to bed.

My fellow Scout leaders, at your campfires and in your dismissals, teach your boys that the Lord is not a great Scoutmaster. He is our God. When you pray to him and when they pray to

him, address him as he suggested himself. Let them say, "Our Father, which art in heaven," asking for the favors of the night, for the protecting care, for love and peace at home, and for all things concerning which they should inquire. Then let them always close it by saying, "In the name of Jesus Christ," thus bearing their witness that they believe in his holy name. That is the kind of prayer we ought to have our Latter-day Saint Scouts say. For its kind, I have no objection to the other, but we have our kind which is better. It makes boys vocally free and can be given inspirationally to fit many occasions.

My testimony is that God lives, and that he who sits on this stand, presiding, is his prophet and his servant. I would that all the boys in our care will develop the same testimony with the help of their leaders, in the name of Jesus Christ. Amen.

ELDER MILTON R. HUNTER

Of the First Council of the Seventy

SINCE the day that the Angel Moroni gave the gold plates to the Prophet Joseph Smith from which he translated and published the Book of Mormon, vast amounts of marvelous evidences have accumulated. These evidences sustain the divine authenticity and truthfulness of that holy ancient record.

Also, during the same period of time, enemies of truth and light have done everything within their power to oppose the Book of Mormon, trying to prove that its claims are false. Some of these men, no doubt, were merely misled; but the majority of them did what they did with evil intent. The result has been that all of their works have come to naught. The evil results of their efforts have vanished as the dew on earth's verdure vanishes in the presence of the rising sun. Thus, the Book of Mormon stands today in higher repute than ever before in the history of the Church. None of its claims have been proven to be false. On the other hand, a vast accumulation of evidences—some of which speak as it were from the

dust and others from the ancient past—continue to bear witness to the divinity of this sacred book and to its truthfulness.

Beyond a shadow of doubt, the Book of Mormon is the word of God, a divine and sacred book, preserved by the Lord and his holy angels to come forth in the latter days as a new witness to Jesus Christ and the gospel which he proclaimed.

I shall point out some of the astounding Book of Mormon evidences, listing them under three major headings: first—archaeological evidences; second—testimonies of sixteenth century Indian historians; and third—writings of Catholic padres of the sixteenth and seventeenth centuries, which writers secured their information firsthand from the Indians.

American archaeology had its birth shortly before the death of the Prophet Joseph Smith. John Lloyd Stephens had visited Guatemala, Honduras, and Yucatan, had come back to the United States, and had written a glowing report of the beautiful temples, pyramids, and other archaeological remains which

dotted the jungles of Central America and Mexico.¹ From the time of the publishing of Stephens' books forward, the governments of Mexico, Central America, and portions of South America, as well as archaeological organizations from the United States and her neighbors to the south, have spent vast amounts of money, and have exerted an untold amount of effort at numerous of these archaeological sites. Also, considerable work has been done in reconstructing the ancient buildings. In reconstructing these marvelous pyramids, temples, and other archaeological ruins, the archaeologists and their helpers have placed the stones as far as possible back as they were when the ancient Americans first erected the buildings. The result is that today the country from north of Mexico City southward to Chile is literally dotted with numerous archaeological sites, many of which have been excavated by archaeologists.

Before proceeding further, I desire to point out, definitely, that the majority of the archaeological ruins that have been excavated postdate Book of Mormon times, and some of them were originally erected several hundred years following the close of Nephite history. Then you may ask, "What evidence do these ancient ruins give to sustain the Book of Mormon?"

I shall answer as follows: The Book of Mormon claims that great civilizations lived in ancient America. In fact, that sacred record points out that three separate peoples came to America in ancient times and established their civilizations. These peoples were known as Jaredites, Nephites, and Mulekites. The best archaeologists at the present time claim that many of the archaeological remains that have been excavated were built over earlier temples, pyramids, and other buildings, connoting earlier civilizations; and in many respects these earlier peoples were more highly developed, or more civilized, than were the people who erected the buildings of the archaeological remains that are now extant; for example, Miguel Covarrubias, speaking the views of the Mexican

archaeologists, places the La Venta site within the period of 200 B. C. to 300 A. D. To quote from this writer:

Everywhere there are archaeological treasures that lie hidden in the jungles and under the rich soil of southern Vera Cruz, burial mounds and pyramids, masterfully carved colossal monuments of basalt, splendid statuettes of precious jade, and sensitively modeled figurines of clay, all of an unprecedented, high artistic quality. The tantalizing presence of a great and remote past in what is now uninhabited, impenetrable jungle is all the more puzzling because archaeologists now agree that many of these artistic masterpieces date back to the beginnings of the Christian era. Appearing suddenly out of nowhere in a state of full development, they constitute a culture that seems to have been the root, the mother culture, from which the latter and better-known (Maya, Totonac, Zapotec, etc.) cultures sprang.

This oldest of native American high cultures is also the newest, since it was "discovered" only a few years ago and still awaits exhaustive scientific study.²

Latter-day Saints know that the three oldest "native American high cultures" were the Jaredite, Nephite, and Mulekite cultures, the latter two fitting well within the La Venta period.

The La Venta archaeological site, located near the coast of the Gulf of Mexico, was excavated by Dr. Matthew W. Stirling in 1939-1940. He is credited with dating this culture from 450 B.C. to 600 A. D.³ He made an archaeological find there of great importance, a carving of a statue of a man which reminds one of the usual portrayal of "Uncle Sam."⁴ This figure had a full flowing beard and an aquiline nose, constituting a good representation of a Hebrew priest. Covarrubias described the figure as one representing a person having "... surprising pronounced Semitic features."⁵ Stirling points out that the figure is depicted as wearing "... shoes with odd, pointed, upturned toes."⁶ Neither the shoes nor the face

¹Miguel Covarrubias, *Mexico South—The Isthmus of Tehuantepec* (1946), pp. 79-80.

²A. Hyatt Verrill, *Americas' Ancient Civilizations* (1953), p. 100.

³Matthew W. Stirling, *National Geographic Magazine* (Sept., 1940), p. 327; Milton R. Hunter and Thomas Stuart Ferguson, *Ancient America and the Book of Mormon*, pp. 133-135, 173.

⁴Covarrubias, *op. cit.*, p. 90.

⁵Stirling, *op. cit.*, p. 327.

⁶John Lloyd Stephens, *Incidents of Travel in Central America, Chiapas, and Yucatan* (1841); *Incidents of travel in Yucatan* (1843).

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and flowing beard of "Uncle Sam" could have been a representation of a red-skinned Indian;⁷ but, as stated, it strongly resembles a Jewish priest of pre-Christian times.

Dr. Stirling also found in southwestern Mexico at Izapa a stone covered with carvings which have been interpreted by Dr. M. Wells Jakeman of Brigham Young University as a representation of Lehi's dream of the "Tree of Life," recorded in 1 Nephi 8:1-38. To quote Dr. Jakeman:

... the resemblance of this sculpture to the Book of Mormon account cannot be accidental. . . . It practically establishes . . . an historical connection . . . between the ancient Central American priests responsible for the sculpture and the Lehi people of the Book of Mormon! Indeed, the accurate and detailed knowledge of Lehi's vision . . . displayed by these priests in this sculpture, can be explained only by their identification as an actual group of the Lehi people.⁸

Of special interest to Latter-day Saints is the temple of Quetzalcoatl, located at Teotihuacán, north of Mexico City. This temple is decorated with serpents' heads, surrounded with *quetzal* feathers. *Quetzal* is the name of a beautiful bird with resplendent long, green feathers, found mainly in Guatemala and Honduras.⁹ *Coatl* is the ancient Mexican word for serpent.¹⁰

The Book of Mormon gives a beautiful account of Christ's appearance to the Nephites following his crucifixion and resurrection.¹¹ To them he gave the true gospel plan of salvation, and the people lived in almost perfect righteousness for over two hundred years. Certainly Christ's visit constituted one of the greatest events, if not the greatest, that transpired in ancient America.

Following the apostasy of the Nephites and the Lamanites from the true religion of the Master and the extermination of

the Nephite civilization (about 400 A. D.), the Lamanites or Indians retained in their traditions a memory of the appearance of the resurrected Savior to their forefathers. This white-bearded God, according to one tradition, came to the people through the air, and as he descended to earth the sunrays sparkled on his beautiful white body and clothing. The *quetzal* bird as it flew through the air reminded the people of the glorious beauty and radiant splendor of the white-bearded God who had appeared to their ancestors; and so they added a pagan touch to that memorable event by selecting the most beautiful and highly prized bird of the New World, the *quetzal*, as a symbol of the white God, or Jesus Christ. Also, *coatl*, or serpent, was an ancient symbol of Israel's Anointed One. Thus, the Indians commemorated their white-bearded God with the symbol of "Quetzal-bird serpent" or Quetzalcoatl.¹²

Traditions existed among practically every American Indian tribe, especially the more civilized peoples of Peru, Central America, Guatemala, Yucatan, and Mexico, to the effect that their ancestors were visited by a white-bearded God, who gave them their culture, their civilization, and their religion, and who promised that someday he would return to their descendants. These traditions account for the easy conquest of Mexico and Peru; but, more important, they all bear witness to Christ's appearance to the ancient Americans, as accounted in the Book of Mormon.

Also, of special interest to members of the Church of Jesus Christ are the beautiful and famous archaeological ruins in Yucatan, especially those at Chichén Itzá, Uxmal, and Kabah. The massive pyramids, temples, and other important structures were erected during the tenth century A.D., constituting the workmanship of the New Mayan Empire. Those Mayas of Yucatan, as had the Toltecs of Teotihuacán, worshiped the white-bearded God, whom they called Kukulcan. They carved

⁷Sylvanus G. Morley, *The Ancient Maya*, p. 21, states: "The Maya are not a hairy people. The men either have no beards and moustaches at all, or only very meager, sparse ones, while other parts of their body have less hair than is the case of American whites." The same facts hold true with the majority of Indians.

⁸M. Wells Jakeman, "An Unusual Tree of Life Sculpture from Ancient Central America," *Bulletin of University Archaeological Society* (March, 1953), pp. 26-49.

⁹Hunter and Ferguson, *op. cit.*, pp. 199, 195-222.

¹⁰*Ibid.*, 199; Verrill, *op. cit.*, pp. 101-111.

¹¹1 Nephi, chapters 11 to 28, pp. 420-453.

¹²George C. Vaillant, *Aztec Mexico*, p. 52; Bancroft, *Native Races*, vol. 2, p. 511 ff.; Numbers 21:8-9; John 3:14-15; Maurice H. Farbridge, *Studies in Biblical and Semitic Symbolism*, p. 25; Hunter and Ferguson, *op. cit.*, pp. 195-222; Verrill, *op. cit.*, p. 67.

motifs to Kukulcan on their buildings similar to those at Teotihuacán and at other Mexican sites, i.e., the plumed serpent.¹³ In fact, the plumed serpent is extensively used in decorating all of their buildings.

Also, the Mayas decorated their buildings with another motif or symbol—that of a bearded white man wearing quetzal feathers. The latter carvings represented priests of Kukulcan (Quetzalcoatl), or probably Kukulcan himself. They are definitely not of Indian type but are of Hebraic type. To quote Theodore Arthur Willard:

An interesting sidelight . . . is the distinctly Semitic cast of countenance of some of the ancient sculptures and murals found at Chichen Itza and in other old Maya cities. The dignity of face and serene poise of those carved or painted likenesses is strikingly Hebraic.¹⁴

The marvelous archaeological finds at Palenque in the Usumacinta Valley—especially the cross and the Egyptian-type burials, the famous ruins of the Old Mayan Empire in Honduras and Guatemala—especially those at Copan, Uaxactún, and Quiriguá, all bear testimony to the Book of Mormon's claims that high civilizations lived in ancient America. The late Dr. Sylvanus G. Morley maintained that the Maya history had its beginning as early as 300 B. C.¹⁵ and that pre-Maya history extends back to about 3000 B.C.¹⁶ The former date would reach in the earlier part of Nephite history, and the latter would extend to the beginnings of Jaredite history.

When one considers all of the wonderful archaeological remains in Mexico, Honduras, Guatemala, and Central America, and those of South America, one comes to the conclusion that those of the northern hemisphere do not surpass the marvelous archaeological ruins found in Peru, Ecuador, Bolivia, and Colombia. Numerous buildings have been excavated and some of them reconstructed. Thousands of graves have been opened and from them have been taken the most beautiful and artistic

workings in gold, silver, copper, and precious stones of various kinds.¹⁷ Also, from those graves have been taken the most finely woven, beautiful laces, the most gorgeous wool and cotton cloths, and "fine-twined linen." In fact, various archaeologists maintain that the world has known no races of people who surpassed the predecessors of the Inca civilization in these various handicrafts. Some of them maintain that the earliest South American civilization dates as far back as 3000 B.C.;¹⁸ for example, A. Hyatt Verrill states:

Despite the high attainment in art, engineering, astronomy and government which were reached by the Aztecs, the Incas, the Mayas and others, in a way these unknown, forgotten races of South America were more remarkable, and were unquestionably far more ancient. From the Chibcha district in Colombia to northern Chile, numerous races rose to a civilized state, vanished and were forgotten centuries before the first Montezuma or the first Inca saw the light of day.¹⁹

As a general rule, when we find a race excelling in some one art or occupation we find the people deficient in some other art or industry, but the Chimus appear to have been masters of all trades. Their textiles, especially their laces, were marvelous examples of weaving, and their mosaic and mother-of-pearl work was exquisite. Many specimens of these are truly wonderful examples of this highly developed art. There are vases, cups, ceremonial utensils, ear plugs, breastplates, wooden utensils, objects made of clay and of bone that are highly and most artistically embellished with mosaic inlay of mother-of-pearl, the red Spondylus shell, colored stone and precious metals. Many of their robes and ponchos of magnificent textiles are completely covered with ornaments of gold, silver, mother-of-pearl and sections of bright colored sea shells arranged in charming patterns so as to give the effect of a mosaic cloth.

They were also highly skilled wood carvers and there is scarcely a wooden object that is not handsomely carved. . . . They had developed a unique method of weaving feathers into cloth thus producing feather robes, tunics, head coverings, etc., that are gorgeous in color and design. . . .

Even in their ordinary metal work the Chimus exhibited the greatest skill and a most artistic taste. Metals were cast, embossed, etched, engraved, pressed, hammered, spun or built up into innumerable forms by

¹³*Ibid.*, p. 101 ff.

¹⁴Theodore Arthur Willard, *The City of the Sacred Well*, p. 36.

¹⁵Morley, *op. cit.*, p. 14.

¹⁶*Ibid.*, pp. 38, 44.

¹⁷Verrill, *op. cit.*, pp. 183-195.

¹⁸*Ibid.*, pp. 174-175, 183, 210.

¹⁹*Ibid.*, p. 148.

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welding and soldering. In fact every means of working metals known to modern artisans was employed by the Chimus.²⁰

It is to be recalled that the Book of Mormon history is confined to the period between the building of the Tower of Babel and 421 A. D., the period during which the ancient Americans made their greatest achievements in the various handicrafts as described by Mr. Verrill. Also, we should recall that the Book of Mormon made such claims as follows:

[The Jaredites had] . . . all manner of fruit, and of grain, and of silks, and of fine linen, and of gold, and of silver, and of precious things.²¹

[The Nephites and Mulekites also had an abundance] . . . of all things whatsoever they stood in need—and abundance . . . of gold, and of silver, and of precious things, and abundance of silk and fine-twined linen, and all manner of good homely cloth.²²

Again we read:

And behold, there was all manner of gold in both these lands, and of silver, and of precious ore of every kind; and there were also curious workmen, who did work all kinds of ore and did refine it; and thus they did become rich.

Behold their women did toil and spin, and did make all manner of cloth, of fine-twined linen and cloth of every kind, to clothe their nakedness.²³

Certainly all of these archaeological remains fit well with the Book of Mormon claims regarding the Jaredite, Nephite, and Mulekite civilizations; thus archaeology speaks as it were from the dust, verifying the Book of Mormon to be true—to be the word of God.

The second evidences verifying the Book of Mormon which I shall discuss are the writings of the sixteenth century Indian historians. When the Spanish conquistadores and the Catholic padres were conquering Mexico and Yucatan, they found that the Indians had many books—large libraries. Many of the Indians knew how to read and write and were more civilized than were their conquerors from Europe. In order to destroy as far as possible the natives'

civilization and do away with what the Catholic fathers termed "the Indians' wicked paganism," the Catholic padres burned all of the books that they could find, completely destroying the libraries. This terrible act of vandalism resulted in a terrific loss to our understanding of the history of the Indians and their ancestors.

It was fortunate, however, that three or four excellent manuscripts written by Indian historians during the first century of their contact with the Spaniards escaped the ruthless destruction. These writings have been translated into English during the past several years.

One of these important writings was produced in 1554, in the Quiché-Maya Indian language of Guatemala, and " . . . signed by the kings and dignitaries of the Quiché court."²⁴ It is known as the *Title of the Lords of Totonicapán*. At the request of the Quiché Indians, Dionisio José Chonay, a Catholic priest, translated the document from the Quiché language into Spanish in 1834. It was first translated into English by Delia Goetz and published in 1953. However, Dr. M. Wells Jakeman published in English extracts from the Spanish version in 1945, this being the first time that any of this work had appeared in English. The *Totonicapán* claims that the ancestors of the Quiché-Mayas

. . . came from the other part of the ocean, from where the sun rises, a place called *Pa Tulán, Pa Civan* [meaning Bountiful] . . . and they came from where the sun rises, descendants of Israel, of the same language and the same customs . . . they were sons of Abraham and Jacob.²⁵

And then the authors of *Totonicapán* close their account as follows:

Now on the twenty-eighth of September of 1554 we sign this attestation in which we have written that which by tradition our ancestors told us, who came from the other part of the sea, from Civan-Tulan, bordering on Babylonia.²⁶

These statements are all in perfect agreement with the claims made in the

²⁰*Ibid.*, pp. 154-157.

²¹Ether 9:17.

²²Alma 1:23; see 4:6.

²³Helaman 6:11, 13; see Mosiah 10:5.

²⁴*Title of the Lords of Totonicapán*, p. 164.

²⁵*Ibid.*, pp. 169-170.

²⁶*Ibid.*, p. 194; Hunter and Ferguson, *op. cit.* pp. 8, 56-64, 70, 80-84, 250.

Book of Mormon.²⁷ We should recall that Nephi and his brethren built their ship at a place which they named Bountiful which was located on the southeastern shores of Arabia or "bordering on Babylonia"; and from that place they set sail for America.²⁸

The *Totonicapán* also claims that God gave to their original prophet-leader a peculiar instrument, called *Giron-Gagal*, through the power of which the people were guided to their new home.²⁹ One is reminded of the Liahona which was given by the Lord to Father Lehi.³⁰

Another Quiché-Maya book, the *Popol Vuh*, much more detailed than *Totonicapán*, was written between 1554 and 1558 A. D. In its present printed form, it is a book containing over two hundred pages. It might be termed the Lamanite account of their history and religion, as the Book of Mormon is the Nephite account. Regarding this book, Brasseur de Bourbourg wrote:

The *Popol Vuh* appears to have been written, in part, from memory, following ancient originals, and in part, copied from the sacred books of the Quiches, . . . This manuscript . . . is written in a Quiché of great elegance, and the author must have been one of the princes of the royal family, who composed it a few years after the arrival of the Spaniards, when all of their ancient books were disappearing.³¹

The *Popol Vuh* was first translated into English by Delia Goetz and Sylvanus G. Morley and published in 1950.

In this book the Quiché-Maya Indians of Guatemala give an account of the creation of the world,³² of the origin of man,³³ of the flood,³⁴ of the confusion of tongues,³⁵ and of the coming of their ancestors across the sea from the East.³⁶ It also mentions the fact that the colonizers were guided to their new home by a peculiar instrument, called *Pizom-Gagal*³⁷ (the Liahona). Thus the *Popol Vuh* in many items sustains the teachings of the more

beautiful and complete account found in the Book of Mormon.

A third book written by the Indians of Guatemala, *The Annals of the Cakchiquels*, also bears witness to the teachings of the Book of Mormon. The writers, the Cakchiquel Indians, were a branch of the Quiché-Mayas. I shall quote from this writing:

I shall write the stories of our first fathers and grandfathers, . . . that from the other side of the sea we came to the place called Tulan [Bountiful], . . .

Thus, then we were four families who arrived at Tulan, we the Cakchiquel people, oh, our sons! so they told us.³⁸

The greatest book of the Indian writings of the sixteenth century is the *Works of Ixtlilxochitl*, written about 1600 A. D. by an Aztec prince named Ixtlilxochitl who lived near the City of Mexico.³⁹ This Indian writer claimed that ancient America was settled by three distinctive groups of people. The first settlers, termed the Ancient Ones, the Giants, or the First Tultecs, he claimed came from the Tower of Babel at the time of the confounding of tongues. They came to this land across the sea from the East. Many details of their history are given by Ixtlilxochitl which correspond closely to the Jaredite history in the Book of Ether.

The second group of settlers Ixtlilxochitl called the Tultecs. His account of these people, although much briefer, corresponds very closely to the account given in the Book of Mormon of the Nephites, event after event agreeing in the principal points. He even tells of the last great wars between the two people with dates almost identical with those recorded in the Book of Mormon.

The third people, whom Ixtlilxochitl called Olmecs and who are identified as the Mulekites, exterminated the last of the first colonizers. This event reminds one of Coriantumr, the last Jaredite, who lived for nine months with the Mulekites before his death. Ixtlilxochitl even tells of the merging together of the Tultecs and Olmecs (Nephites and Mulekites) and of the dominance of the Tultecs' culture, which is in

²⁷1 Nephi 17:40.

²⁸*Ibid.*, 17:5-7.

²⁹*Totonicapán*, op. cit., p. 170.

³⁰1 Nephi 16:10; Alma 37:38-41.

³¹Brasseur de Bourbourg, cited in *Popol Vuh*, p. 21.

³²*Popol Vuh*, pp. 81-90.

³³*Ibid.*, pp. 86-89.

³⁴*Ibid.*, p. 90.

³⁵*Ibid.*, p. 95.

³⁶*Ibid.*, pp. 18, 79-80.

³⁷*Ibid.*, p. 205.

³⁸*The Annals of the Cakchiquels* (tr. from Cakchiquel-Maya into Eng. by Adrian Recinos and Delia Goetz, 1953), pp. 43-44.

³⁹Hunter and Ferguson, op. cit., pp. 1-450.

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complete agreement with the Book of Mormon account.

Throughout the entire *Works of Ixtlilxochitl*, point after point, both in history and doctrine, are reasonably comparable to the historical events and teachings of the Book of Mormon. Merely for the purpose of illustration, I shall give one quotation from *Ixtlilxochitl*. He tells of the terrific destruction that took place at the time of Christ's crucifixion, as follows:

It was 166 years since they had adjusted their years and times with the equinox, and 270 since the Ancient Ones had been destroyed, when the sun and the moon eclipsed, and the earth trembled, and the rocks broke, and many other things and signs took place. . . . This happened in the year of *ce Calli*, which, adjusting this count with ours, comes to be at the same time when Christ our Lord suffered, and they say it happened during the first days of the year.⁴⁰

We recall that in 3 Nephi it is written:

And it came to pass in the thirty and fourth year, in the first month, on the fourth day of the month, there arose a great storm, such an one as never had been known in all the land.⁴¹

And then the Book of Mormon account continues with a description of the terrific destruction that took place while Christ hanged on the cross and the intense darkness which prevailed for three days while the Master's body lay in the tomb. Observe that the Book of Mormon gives the time of this event as the first month of the year and the fourth day of the month and during the period of Christ's crucifixion while *Ixtlilxochitl* states ". . . at the same time when Christ our Lord suffered, . . . during the first days of the year." There is no way under heaven whereby this Indian could have known such facts except through direct revelation from the Lord or from records which were in his possession. He claimed the latter.

Some authors are prone to discredit the writings of *Ixtlilxochitl* and the other Indian historians on the grounds that they could have been influenced by the

Spanish Catholic priests. It is a fact of great significance, however, that these Indian writers recorded numerous historical facts, as well as items pertaining to the social and religious teachings and customs of their ancestors, of which the Catholic padres could have had no knowledge save only through possessing the Book of Mormon or comparable records. Such writings of the Catholic priests did not have; but the Indians did possess records and traditions of their ancestors, which resulted in their writings comparing so favorably with the Book of Mormon.

The third item I suggested that I would discuss is the writings of the sixteenth century Catholic missionaries who got their information directly from the Indians.

One of the most important of these writers was Bernardino de Sahagun. He lived in Mexico from 1529 to 1590 A. D. and produced his scholarly work in Aztec in the latter part of the sixteenth century.⁴² It is one of the most reliable and comprehensive reports concerning the ancients of Middle America. It was first published in Spanish in 1829, and since then portions of it have been published in English. Sahagun states:

Concerning the origin of these peoples, the report the old men [of central Mexico] give is that they came by sea . . . in some wooden boats. . . . But it is conjectured by a report found among all these natives that they came from seven caves, and that these seven caves are the seven ships or galleys in which the first settlers of this land came. . . .

The people first . . . came coasting along the coast disembarking in the port of Panuco, which they called Panco, which means "place where those arrived who crossed the water." This people came in search of the terrestrial paradise, and they had as a family name Tamoanchan, which means "we are looking for our home."⁴³

Recall the Jaredite history which tells that the forefathers crossed the ocean in eight barges in search of "... the land of promise, which was choice above all other lands of the earth."⁴⁴ Sahagun's writings give numerous proofs which

⁴⁰*Works of Ixtlilxochitl*, in Hunter and Ferguson, *ibid.*, p. 190.

⁴¹3 Nephi 8:5 ff.

⁴²Bernardino de Sahagun, *Historia de Las Cosas de Nueva Espana*, cited in Hunter and Ferguson, *op. cit.*, pp. 30-31.

⁴³*Ibid.*

⁴⁴See Ether 1:42; 2:7, 15; 6:5, 12.

sustain the teachings and history of the Book of Mormon, but time will not permit giving more of them here.

Bishop Bartholomé de Las Casas, a prominent Catholic missionary, writing in 1552-1553, said of the Indians of Guatemala that

... they had among them information of the flood and of the end of the world, ... and so they believe that another *Butic* is about to come which is another flood and judgment, not of water, but of fire which they say will be the end of the world. ...⁴⁵

Las Casas found an abundance of teachings among the Indians which resembled Christian doctrine, and so he concluded that the devil had arrived in America ahead of the Christians and implanted in the minds and hearts of the natives many teachings closely akin to Christianity.⁴⁶ Since the Book of Mormon peoples had a thorough knowledge of the gospel, some of the divine truths would naturally be handed down from age to age, probably in altered forms.

Diego de Landa, a prominent Spanish missionary in Yucatan, writing in about 1556, says that, according to the Mayas, "... the world was destroyed by a deluge."⁴⁷ He also stated:

Some of the older people of Yucatan say that they have heard from their ancestors that this land was occupied by a race of people who came from the East and whom God had delivered. ... If this were true, it necessarily follows that all the inhabitants of the Indies are descendants of the Jews.⁴⁸

Juan de Torquemada, a Spanish missionary in Mexico whose book was first published in Spain in 1613 A. D., declared that "... the ancients ... put [i.e., wrote or inscribed] many things in two columns, one of metal, and another of brick or stone."⁴⁹ It should be recalled that the Nephites inscribed their history on metal plates.

Harold Gladwin quotes Torquemada's description of the clothing worn by the

Olmecs and then comments that the description of the garb reminds one "... of the robes of Biblical times in Palestine."⁵⁰

I have given some strong evidence from archaeology, from Indian historians of the sixteenth century, and from Catholic padres of the sixteenth century, which all corroborates the claims made by the Book of Mormon; however, the greatest testimony we have of the Book of Mormon is the book itself, especially Moroni's testimony and admonition, which reads as follows:

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.⁵¹

Thousands of Latter-day Saints have put that exhortation to the test and know as they know that they are alive that the Book of Mormon is true. When I was a child and first heard the stories of the Book of Mormon, the Holy Ghost touched my heart and bore a sweet witness to it of the divine authenticity of that ancient record. I knew then as I knew that I was alive that the Book of Mormon is true, is divine, is a sacred record of the inhabitants of ancient America. As I grew older, I read the book many times, and each time the same sweet testimony came into my heart, sometimes coming so forcefully that I was filled with emotion to the extent that tears ran down my cheeks. As I read the Book of Mormon now, the Holy Ghost still bears testimony to me that it is the word of God.

I know that the Book of Mormon is one of the greatest books in the world. It contains the gospel of Jesus Christ to the Jews and to the Gentiles. It is a new witness to Christ and the great work which he performed. I challenge any honest man or woman in the world to put Moroni's exhortation to the test; and I promise that if it is done with real intent, having a true desire to receive a testimony, and having faith in

⁴⁵Bartolomé de Las Casas, *Apologética Historia de las Indias*, Cap. CCXXXV.

⁴⁶Hunter and Ferguson, op. cit., p. 222.

⁴⁷Diego de Landa, *Relación de las cosas de Yucatan* (Eng. tr. by Alfred M. Tozzer, 1941), p. 93.

⁴⁸*Ibid.*, p. 16.

⁴⁹Juan de Torquemada, *Monarquía Indiana*, Tomo I, p. 255.

⁵⁰Harold S. Gladwin, *Men out of Asia* (1947), p. 305.

⁵¹Moroni 10:4.

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Christ, God will reveal through the Holy Ghost a testimony of the truthfulness of the Book of Mormon to each one.

May God bless the honest in heart throughout the entire world that they will study the Book of Mormon and receive a testimony; and may he bless the members of the Church that we will study this sacred book and live in accordance with its teachings, I humbly pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Those interesting facts regarding the Book of Mormon, were given by Elder Milton R. Hunter, of the First Council of Seventy.

I hold in my hand, twenty-seven telegrams received from grateful groups who have been worshipping with us during this hour. Time will not permit reading them, but they come from presidencies of stakes, bishoprics of wards, and some from private individuals in Arizona, California, Oregon, Washington. One I shall read, for the comfort of mothers whose sons are at Fort Ord, as I read the one from San Diego:

"Servicemen at Fort Ord express gratitude for conference being aired over KRON-TV. Over five hundred service-

men are assembled in the post chapel and enjoying Sunday morning session. Reception excellent. Faithfully Chaplain Ben F. Mortenson."

The closing song will be by the Tabernacle Choir: "Worthy is the Lamb that Was Slain," from "The Messiah," conducted by Elder Cornwall, and the closing prayer will be offered by Elder Ernest A. Nelson, formerly President of the Hawaiian Mission.

I am sure those members from Hawaii whom I see in the audience, will feel at home with these lovely flowers and with the invocation by President Clissold and the benediction by President Nelson. We have a touch of Hawaii this morning.

Following the benediction this Conference will be adjourned until two o'clock.

It is evident that President Hunter omitted some vital items. This is to authorize him to include them in the Conference pamphlet when his sermon is printed.

The Tabernacle Choir sang, "Worthy Is the Lamb," after which Elder Ernest A. Nelson, formerly President of the Hawaii Mission offered the closing prayer.

Conference adjourned until 2 p.m.

THIRD DAY AFTERNOON MEETING

The concluding session of the Conference convened in the Tabernacle at 2 o'clock P.M., Sunday, October 3.

Again the Tabernacle was crowded to capacity, as were also the Assembly Hall south of the Tabernacle, and the Barratt Hall, and again great numbers assembled on the Tabernacle grounds, where they listened to the services by means of amplifiers that had been installed. Again untold numbers listened to the services as they were broadcast by television and radio.

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the choral music for this session, with Alexander Schreiner at the organ.

President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah, in the concluding and seventh session of the One Hundred Twenty-Fifth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. For those who are unable to enter the building we announce, as heretofore, that these services are being broadcast in the Assembly Hall, in Barratt Hall, over the public address system, and by television; also that these services are being televised over KSL-TV, and are being heard by radio through KSL over 16 radio stations in Utah, California, Idaho, Oregon, Wash-

ington, Colorado, and Arizona, the names of which stations have already been announced, and in appreciation of the services these stations are rendering, we have since I reported this morning, 25 or 30 other telegrams, coming from people who express gratitude for the opportunity they have of worshipping with you. There is a note here that the total potential radio audience listening to the services of this General Conference is 7,223,240.

The music for this season will be rendered by the Tabernacle Choir under the direction of J. Spencer Cornwall, with Alexander Schreiner at the organ. We shall begin by the Choir singing, "Let All Mortal Flesh Keep Silence."

The opening prayer will be offered by Elder Clarence F. Johnson, formerly president of the Swedish Mission.

As the opening musical number, the Choir sang the anthem, "Let All Mortal Flesh Keep Silence."

Elder Clarence F. Johnson, formerly

President of the Swedish Mission, offered the opening prayer.

President David O. McKay:

Elder Clarence F. Johnson, formerly president of the Swedish Mission, has just offered the invocation.

The Tabernacle Choir will now sing, "His Yoke Is Easy," from the *Messiah*, conducted by Elder J. Spencer Cornwall, and Dr. Schreiner at the organ.

The Choir sang the anthem, "His Yoke Is Easy."

President David O. McKay:

President Clark of the First Presidency will now present the General Authorities, General Officers, and General Auxiliary Officers of the Church, for the sustaining vote of this General Conference, after which we shall hear from Elder Ezra Taft Benson.

SUSTAINING OF THE GENERAL AUTHORITIES OF THE CHURCH

President J. Reuben Clark, Jr.

My brethren and sisters, this is not a pro forma proceeding. We meet as a constituent assembly. You represent the entire Church, and when, in an

affirmative vote, you raise your hand to sustain the Authorities, you make a covenant to that effect with the Lord.

This, of course, applies to those listening in. I beseech you regard this as a most important ceremony.

President Clark then presented for the vote of the people the General Authorities, General Officers, and General Auxiliary Officers of the Church as follows, and they were unanimously sustained by those present.

THE FIRST PRESIDENCY

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

(President McKay's name was presented and all present voted in the affirmative. President Clark overlooked asking for a negative vote, and upon being reminded by President McKay that he should do so, he made the following comment: "Excuse me, I did not see anything but all upraised hands. (Laughter) If anybody wants to vote negative, now is your opportunity. President George Albert Smith, on a similar occasion, said, 'All who want to vote negatively, raise the left hand.'")

Stephen L. Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith
 Harold B. Lee
 Spencer W. Kimball
 Ezra Taft Benson
 Mark E. Petersen
 Henry D. Moyle

Delbert L. Stapley
 Marion G. Romney
 LeGrand Richards
 Adam S. Bennion
 Richard L. Evans
 George Q. Morris

PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in The First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE

Thomas E. McKay
 Clifford E. Young
 Alma Sonne
 El Ray L. Christiansen

John Longden
 Hugh B. Brown
 Sterling W. Sill

TRUSTEE-IN-TRUST

David O. McKay

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

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 Antoine R. Ivins
 Oscar A. Kirkham
 Seymour Dilworth Young

Milton R. Hunter
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 Thorpe B. Isaacson, First Counselor
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Joseph Fielding Smith, with
 A. William Lund as Assistant

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J. Spencer Cornwall, Conductor
Richard P. Condie, Assistant Conductor

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Alexander Schreiner Frank W. Asper
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Thomas E. McKay	Thorpe B. Isaacson
Clifford E. Young	Carl W. Buehner
Alma Sonne	

and the General Presidency of Relief Society

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RELIEF SOCIETY

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Marianne Clark Sharp, First Counselor
Velma Nebeker Simonsen, Second Counselor
with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

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David Lawrence McKay, First Assistant Superintendent
Lynn S. Richards, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Elbert R. Curtis, General Superintendent
A. Walter Stevenson, First Assistant Superintendent
David S. King, Second Assistant Superintendent
with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President
 Emily H. Bennett, First Counselor
 LaRue C. Longden, Second Counselor

with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern W. Parmley, President
 Arta M. Hale, First Counselor
 Leone W. Doxey, Second Counselor

with all members of the Board as at present constituted.

President Clark:

So far as I could observe, all votes were in the affirmative.

President David O. McKay:

President J. Reuben Clark, Jr. of the First Presidency has just presented the

General Authorities of the Church, and the General Officers for the sustaining vote of the congregation, representing the entire Church. You have heard his announcement that all voting is in the affirmative.

We shall now hear from our beloved associate, Elder Ezra Taft Benson.

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles

MY BELOVED brethren and sisters and friends: I deem this a signal honor, a truly great privilege, but a sobering responsibility. I pray for the inspiration of heaven and for an interest in your faith and prayers. My heart is full to overflowing with gratitude for the blessings which we enjoy and which are mine. I thank God that in his infinite wisdom he has seen fit to call these great conferences of the Church. No one, I am sure, has benefited more richly from these conferences than I have. I have literally received a spiritual uplift, for which I am most grateful to my heavenly Father.

In addition to attending the conference, I have had the glorious privilege of spending an hour or so in meditation in the temple of God to the east of us. I humbly acknowledge the sustaining power of my heavenly Father throughout my entire life, for which I am most grateful, and particularly for his sustaining power during the last twenty months.

I am grateful for the faith, the love, and the confidence of my associates in the General Authorities; for the support of my wife and family; for the prayers and the support of the Saints of Zion,

as well as the millions of good people outside the Church. I know I shall never be able to express adequately the gratitude I feel for those who have so loyally and so helpfully sustained and supported me with their love, confidence, and prayers.

I am very grateful I have received a witness from the Almighty that at the present time, at least, I am serving where he wishes me to serve. I have never had any doubts of that fact since that early morning hour when I met our great leader, my beloved associate, President David O. McKay, on the parking lot of the Church Office Building, and he made the statement to me, "My mind is clear. I know what the Lord wants you to do."

So, my brethren and sisters, I am happy in the assignment which is mine. My one fear, and my one anxiety is that I may inadvertently sometime do something or say something that will cast an unfavorable light or bring discredit upon the Church and kingdom of God and the people whom I love so dearly, and upon this great nation which we all love. I pray that this may never happen.

I love this nation of which we are a

part. To me it is not just another nation, not just a member of a family of nations. It is a great and glorious nation with a divine mission and it has been brought into being under the inspiration of heaven. It is truly a land choice above all others. I thank God for the knowledge which we have regarding the prophetic history and the prophetic future of this great land of America.

When I contemplate the great events that have transpired here, going way back to the days when our first parents were placed in the Garden of Eden, and recall that this garden was here in America, that it was here also where Adam met with a body of great high priests at Adam-ondi-Ahman shortly before his death and gave them his final blessing, and that to that same spot he is to return again to meet with the leaders of his people, his children—when I contemplate, my brethren and sisters, that here in this land will be established the New Jerusalem, that here in this land will Zion be built—when I contemplate that prophets of God anciently served here in this land, and that the resurrected Christ appeared unto them—and when I contemplate that the greatest of all visions, the coming of God the Father, and the Son to the boy Prophet in our day took place in this land, my heart fills with gratitude that I am privileged to live here, and that I have the honor and pleasure of not only serving in the Church, but also of serving in the government of this great land. I consider it an honor and privilege.

I am grateful for the Founding Fathers of this land and for the freedom they have vouchsafed to us. I am grateful that they recognized, as great leaders of this nation have always recognized, that the freedom which we enjoy did not originate with the Founding Fathers; that this glorious principle, this great boon of freedom and respect for the dignity of man, came as a gift from the Creator. The Founding Fathers, it is true, with superb genius welded together the safeguards of these freedoms. It was necessary, however, for them to turn to the scriptures, to religion, in order to have this great

experiment make sense to them. And so our freedom is God-given. It antedates the Founding Fathers.

I am grateful, too, my brethren and sisters, that they saw fit to state, among other things, that “we hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights”—rights which cannot be conferred by any man or nation, rights which only the God of heaven can bestow—“that among these are life, liberty, and the pursuit of happiness.” As Brother Thomas E. McKay said, “not happiness, but the opportunity to pursue and earn happiness.”

When the God of heaven said to one of his ancient prophets, “. . . men are, that they might have joy,” (2 Ne. 2:25) he also implied that men should have free agency. They might have joy if through their efforts and the wise exercise of their free agency they lived to merit that joy.

You will recall that through Moses the Lord said that Satan was cast out of the great council in heaven because he “. . . sought to destroy the agency of man, which I, the Lord God, had given him.” (Moses 4:3.) There is the source of free agency—“. . . which I, the Lord God, had given him.”

I have rejoiced, my brethren and sisters, that in recent years our great leader has raised his voice from one end of this land to the other, and in foreign countries, pointing out the great blessings of freedom and free agency, and explaining so clearly the source of these priceless blessings.

I am grateful for the Constitution of this land. I am grateful that the Founding Fathers made it clear that our allegiance runs to that Constitution and the glorious eternal principles embodied therein. Our allegiance does not run to any man, to a king, or a dictator, or a president, although we revere and honor those whom we elect to high office. Our allegiance runs to the Constitution and to the principles embodied therein. The Founding Fathers made that clear and provided well for checks and balances and safeguards in an attempt to guarantee this

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freedom to those of us who live in this land.

I am grateful that the God of heaven saw fit to put his stamp of approval upon the Constitution and to indicate that it had come into being through wise men whom he raised up unto this very purpose. He asked the Saints, even in the dark days of their persecution and hardship to continue to seek for redress from their enemies "According," he said, "to the laws and constitution . . . which I have suffered to be established and should be maintained for the rights and protection of all flesh." (D. & C. 101:77.) And then he made this most impressive declaration:

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. (*Ibid.*, 101:80.)

It is gratifying that the Constitutions in many of the other lands of our neighbors in the Americas are patterned very much after this divinely-appointed Constitution, which the God of heaven directed in the founding of this nation. It isn't any wonder, therefore, that Joseph Smith, the Prophet—a truly great American—referring to the Constitution, said,

[It] is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner. . . . (*Teachings of the Prophet Joseph Smith*, p. 147.)

Yes, my brethren and sisters, we have a rich heritage, but may I remind you that nations oftentimes sow the seeds of their own destruction even while enjoying prosperity, even before reaching the zenith or the peak of their power. I think history clearly indicates that this is often the case. When it appears that all is well, oftentimes the very seeds of destruction are sown, sometimes unwittingly. Most of the great civilizations of the world have not been conquered from without until they have destroyed themselves from within by sowing these seeds of destruction.

People who are willing—and we have some of them in this country—to trade freedom for security, are sowing the seeds of destruction and deserve neither freedom nor security. Yes, we have,

and have had for a good many years, in evidence in this country—this land choice above all other lands—certain trends that strike, in my judgment, at the very foundation of much that we hold dear. There is not time to discuss these trends today, but I would like to emphasize that as nations tend to enjoy higher and higher standards of living, greater and greater comforts, greater and greater material blessings, there seems to be a tendency for them to become more and more interested in preserving their luxuries and their comforts than in preserving and safeguarding the ideals and principles that have made them great. In other words, there is a tendency for them to become infected with the germs of decadent morality.

As we look to the future and contemplate our responsibilities as American citizens, what is the duty of Latter-day Saints? What is the duty of the elders of Israel in safeguarding this freedom which has been purchased so dearly with the blood of millions of our brothers and sisters who have gone before?

Here again the God of heaven has given us guidance, as always, both in the revelations and in the word that has come from his living Oracles. He has told us some of the things we must do in order to preserve this freedom and safeguard the blessings we have today. May I refer to one of these revelations, a revelation given at a time when the Lord was counseling the Saints to accept patiently their persecutions and their hardships with the full assurance that all these things would eventually be for their good and benefit.

And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.

And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me. (D. & C. 98:4-5.)

It is very clear, my brethren and sisters, that the Lord disapproves of force, coercion, and intimidation. It is also very clear from the history of the world that only free people are truly happy. The revelation continues:

Therefore, I, the Lord, justify you, and your brethren of my church, in befriending the law which is the constitutional law of the land;

And as pertaining to law of man, whatsoever is more or less than this, cometh of evil.

I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.

Then he points out this danger:

Nevertheless, when the wicked rule the people mourn. (*Ibid.*, 98:6-9.)

Those of us who had the opportunity of traveling in war-torn Europe at the end of the last war saw ample evidence of what befalls people when the wicked are permitted to rise to positions of leadership. "... when the wicked rule the people mourn." Saith the Lord,

Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil. (*Ibid.*, 98:10.)

Now that is a commandment to his Church and to his Saints. To me it means that we have a responsibility as Latter-day Saints to use our influence so honest men and wise men and good men will be elected to public office in the community, in the county, in the state, and in the nation. To me this commandment of God is just as binding upon the Latter-day Saints as is the law of tithing, or the Word of Wisdom, or any other commandment which the God of heaven has given us.

As I read that for the first time some years ago I thought, "What an indictment of corrupt would-be political leaders in many parts of the world—demagogues who deal in half-truths, innuendos, and falsehoods! Here the God of heaven has pointed out the type of men he wants elected to public office among his people." It is not enough, my brethren and sisters, just to stand on the sidelines and criticize what is taking place, and to point the finger of scorn at some political leader. It is our job, our duty, and our responsibility to take an active interest in these matters, and carry out the admonition and the commandment which God has given

us to see to it that men of character—good men, as measured by the standards of the gospel—are elected to public office.

So, today, I would like to throw out a challenge to the elders of Israel, my brethren of the priesthood, that we put forth an effort to prepare ourselves for statesmanlike work. The Prophet Joseph, as you will recall, had something to say regarding the important part which the elders of Israel would play in the safeguarding, if not the saving, of the Constitution of this land.

I recall the words of the Savior in which he said,

... for the children of this world are in their generation wiser than the children of light. (Luke 16:8.)

I hope and pray that we will be wise as the children of light, as the children to whom God has revealed these glorious truths. It is my conviction that only in this land, under this God-inspired Constitution, under an environment of freedom, could it have been possible to have established the Church and kingdom of God and restored the gospel in its fulness. It is our responsibility, my brethren and sisters, to see that this freedom is maintained, so that the Church can flourish in the future.

Today I would like to propose four questions which every Latter-day Saint might well ask as he attempts to appraise any program, policy, or idea promoted by any would-be political leader. I mention these because I think they will provide a safeguard in electing to office men who will meet the requirements which the Lord has set forth in the revelations.

First, is the proposal, the policy, or the idea being promoted right as measured by the gospel of Jesus Christ? I assure you it is much easier for one to measure a proposed policy by the gospel of Jesus Christ if he has accepted the gospel and is living it.

Secondly, is it right as measured by the Constitution of this land and the glorious principles embodied in that Constitution? Now that suggests that that we must read and study the Constitution, the Declaration of Inde-

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pendence, and the Bill of Rights, that we might know what principles are embodied therein.

Thirdly, we might well ask the question: Is it right as measured by the counsel of the living oracles of God? It is my conviction, my brethren and sisters, that these living oracles are not only authorized, but are obligated to give counsel to this people on any subject which is vital to the welfare of this people and the upbuilding of the kingdom of God. So, that measure should be applied. Is it right as measured by the counsel of the living oracles of God?

Fourthly, what will be the effect on the morale and the character of the people if this or that policy is adopted? After all, as a Church we are interested in building men and women, building character, because character is the one thing we make in this world and take with us into the next. It must never be sacrificed for expediency.

So, my brethren, the Lord's priesthood has a mission to perform for liberty-loving people everywhere. We cannot, any more than Jonah of old, run away from our calling. If the people shall accept the Lord's solution of the world's problems, even as those who listened to a repentant Jonah, then all shall be well with them. If they do not, however, they will suffer the consequences. Our responsibility, as in Jonah's case, is to see to it that the people have a chance to choose decisively after they have been shown clearly the Lord's way and what the Lord expects of them.

We must provide effective and courageous, God-inspired leadership so that the people among whom we labor may choose wisely between the issues. The choice is theirs, but providing them the opportunity to choose the right with a knowledge of the revelations of God and the counsel of the living Oracles, that is our responsibility as leaders in the priesthood.

The Prophet Joseph said in substance at one time: It is our duty to consecrate all our influence to make popular that which is sound and good, and unpopular that which is unsound.

It is right politically for a man who

has influence—of course, influence for good—to use it.

I thought last night, my brethren, where could there be a greater influence for good in this world than in a magnified priesthood? Nineteen thousand members of the priesthood assembled last night. One quarter million hold the Melchizedek Priesthood! What a power and influence for good could be wielded in this blessed land if we would heed the admonition which the Lord has given and see to it that men who are wise and good and honest would have our vigorous support and receive our interest in their selection and election to high office in the community, county, state, and federal government.

Let us, my brethren, seek to take an active part in our local, state, and national affairs. We are commanded by the Lord to do so. It is as binding on us as any of the Lord's commandments. Actually, it is when good men do nothing that evil flourishes.

The priesthood of the Church and kingdom of God who magnify their callings are good men. Of course there will be opposition. There will be conflicts. There will be misrepresentation. We must stand firm, however, for that which we believe to be right as measured by these standards, for those things which we know to be good and true, and the God of heaven will sustain us.

We have approaching us a great election in this country. My plea with you today, my brethren and sisters, is that regardless of the political party with which you are affiliated, you will remember the standards which the God of heaven has given us, and that you and all of us will use our influence as a means of helping to safeguard the liberty of this country, and those noble concepts established under the inspiration of heaven. We must see to it that honest men, good men, wise men, are elected to public office in this land, choice above all others, men who will use their influence to protect and strengthen those basic concepts that have made this nation great.

In closing I quote these words from J. E. Hamilton:

How much now we need a leadership that will tell the truth and talk straight,

not about what is expedient, . . . but about what is everlastingly right, and call our people to a crusade for it, and pledge America to the defense of it, so that all nations will be convinced that we mean it! We need men who will ignore the consequences, tell the truth, and take a long chance with God.

It is my prayer that the great promises which have been made by the prophets of God regarding this land will be realized because a righteous people will merit their fulfilment. May we do our duty as citizens and as members of the Church to see to it that the right kind of people are elected to public office, so that rich blessings which we now enjoy and which have been promised to us, may be realized in all the days to come.

I testify to you, my brethren and sisters, that this is a choice land, that God held this hemisphere, as it were, in the palm of his hand for hundreds, yea, thousands of years in order that the great mission of this land might be undertaken and might be accomplished. The kingdom of God is again upon the earth. I testify to you that God has spoken again from the heavens in this land, in our day; that God the Father, and the Son did appear to the Prophet Joseph; that they revealed themselves unto him, and that through that greatest of all visions, a new gospel dispen-

sation was opened up in preparation for the second coming of the Master.

With all the power that I possess I invite men everywhere to investigate the truths of the claims of this people, that they too may join with us in building up the kingdom in preparation for that glorious day when the Redeemer will come again to dwell upon the earth as King of kings, and Lord of lords. I pray that this day may be hastened, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Ezra Taft Benson of the Council of the Twelve has just spoken to us. The congregation will now sing, "Now Let Us Rejoice in the Day of Salvation," conducted by J. Spencer Cornwall.

After the singing we shall hear Elder Bruce R. McConkie.

The Choir and congregation sang the hymn, "Now Let Us Rejoice In the Day of Salvation."

President David O. McKay:

Elder Bruce R. McConkie of the First Council of Seventy will now speak to us. He will be followed by Elder Harold B. Lee.

ELDER BRUCE R. McCONKIE

Of the First Council of the Seventy

CERTAIN basic truths must be accepted by all men now living if they would gain for themselves the fulness of that reward which is prepared in the mansions of the Father. These great truths are known only by revelation. They are revealed in the gospel, and are most devoutly believed by faithful members of the Church of Jesus Christ of Latter-day Saints.

Many of them have been taught with power and conviction (in the sessions of this conference) by the living Oracles who stand at the head of this kingdom. They have been taught in plainness, and with that authorization and power which comes from the Holy Ghost and from no other source. May

I be so bold as to recapitulate, as we near the close of the conference, a few of these great fundamental truths.

We believe that there is a God in heaven who is infinite and eternal, an almighty, all-powerful being—a personage of tabernacle, a being in the express image of whose body we mortal men have been created.

We believe that he has all power and all wisdom; that he knows all things; that in his infinite grace, love, and condescension for us, he has ordained the plan of creation, of redemption, of salvation, and of possible progression to an eternal exaltation on high.

We believe that he is our Father in heaven, literally; that we are his spirit

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offspring; that we dwelt with him in the pre-existent eternities, were taught by him, saw his face, knew of the terms and conditions that apply to the plan of salvation, and desired with an overwhelming longing that we, his spirit offspring, might progress to the state where we would have glorious bodies, and would attain the state of exaltation he then had.

We believe that he directed the creation of this earth, and all things that are on it; that he placed Adam and Eve, the first man and the first woman, here; commanded them to multiply and fill the earth with posterity, and to provide bodies for the hosts of spirit children who yet lived and dwelt in his presence.

We believe that Adam fell that men might be; that the fall of Adam brought into the world a temporal death and a spiritual death—the temporal death being something that accompanies mortality and results in due course in the separation of body and spirit; and the spiritual death being to be cast out of the presence of God and to die as pertaining to things of the spirit or the things of righteousness.

We believe that after the fall of man, the voice of God was heard by Adam and his posterity; that angels from the presence of God ministered unto them; that the gift of the Holy Ghost was poured out upon those who diligently sought the Lord—by all of which means the fulness of the gospel, the plan of redemption and salvation, was made known; and that this plan was revealed from age to age in periods that we call dispensations of the gospel.

We believe that in the Meridian of Time the promised Messiah was born into the world as the literal Son of God; that he came into this world with life in himself, was the life and the light of the world; and by command of the Father (having the power to lay down his life and take it up again) to work out the infinite and eternal atonement.

We believe that he is literally the Son of God as you and I are the sons and daughters of our parents, and, as the angel said to King Benjamin, that "salvation was, and is, and is to come,

in and through the atoning blood of Christ, the Lord Omnipotent." (Mosiah 3:18.)

We believe that he did in fact work out the infinite and eternal atonement; that he was lifted up upon the cross; that he died, was resurrected, rising again the third day to ascend to the Majesty on High.

We believe that he ransomed all men, unconditionally, from the temporal effects of the fall of Adam, in that all men will be raised in immortality and live eternally in that state, body and spirit inseparably connected; and that he offered to all men a conditional ransom from the spiritual effects of the fall of Adam, provided that men would repent and abide in the truths and laws of the everlasting gospel that are revealed from age to age.

We believe that the predicted era of gross darkness, of apostasy, came and succeeded the meridian dispensation, and that it was not until our day that the fulness of light and truth again burst upon the earth.

We believe that God has spoken again; that his voice has been heard again among men; that again angels have ministered from his presence; that again the gift of the Holy Ghost has been poured out upon those who have sought the Lord—by all of which means once again the kingdom of God has been set up among men, the Church of Jesus Christ has been established, and the decree gone forth that it will remain until the coming of the Son of Man, and of course, ever thereafter.

We believe that Joseph Smith, Jun., was the mighty prophet of the restoration; that by the grace and condescension of God (the young prophet having been prepared from eternity for his mission) he received line upon line, precept upon precept, key, power, and authority upon key, power, and authority, until all things were restored, and every power and grace was had again that would enable men to be saved and exalted in the kingdom of the

We believe, as our scripture so plainly recites, that

Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world,

than any other man that ever lived in it. (D. & C. 135:3.)

We believe that this plan of salvation—had of old, restored anew in our day—consists in these things: that men must come to a knowledge of the nature and kind of being that God is. They must learn his character, attributes, and perfections. They must have faith in the Lord Jesus Christ; must repent of their sins; must be baptized in water and of the Spirit by legal administrators who have power to bind on earth and to seal in heaven; and that then they must endure in righteousness and in faith, living by every word that proceedeth forth from the mouth of God, unto the end of their respective mortal probations.

We believe something more, as several of these brethren have said during this conference: that neither is the man without the woman nor the woman without the man in the Lord, but that the gate to exaltation and the fulness of eternal life in the kingdom of the Father is the new and everlasting covenant of marriage; and just as men may enter in at the gate of repentance and baptism, and work out for themselves a salvation hereafter by faith and diligence, so they may enter in at the gate of celestial marriage, and, conditioned upon keeping that covenant, come up in the resurrection as husband and wife, the family unit continuing through all eternity, and thus, eventually—as members of the family of God, members of the Church of the Firstborn—

become joint heirs with Jesus Christ, and receive, inherit, and possess all things.

Now, we believe that God is no respecter of persons; that a soul is just as precious in his sight in this day as a soul has ever been in any age of the earth's history; and that he is just as willing now as he was in the days of any ancient prophet or any faithful people who have gone before to reveal to his children on earth—the truths of salvation, and he will reveal them to any man who will come before him in faith, believing, seeking wisdom, as the young boy Prophet came when the hour had come for the opening of this final glorious dispensation.

I am grateful beyond any measure of expression that I have for the absolute certainty that there is in my heart of the divinity of this work, and I know that God Almighty will give any man this knowledge and open the door to possible, eventual salvation and exaltation to any man who will come in faith, believing, knocking at the door, and asking that he may receive the truth.

In the name of Jesus Christ. Amen.

President David O. McKay:

Elder Bruce R. McConkie of the First Council of the Seventy has just spoken to us. Elder Harold B. Lee of the Council of the Twelve who just returned the other day from an assignment to the Orient, will now speak to us.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

IT SEEMS incredible to me, as I think about it today, that six months ago yesterday my dear companion lay critically ill in the LDS Hospital, her body cruelly broken in an unfortunate accident. For someone to have told me and the doctors six months ago that before another six months should pass, that she would accompany me on an assignment to the Orient, where in two months we would travel 20,000 miles and visit six countries and peoples, it would seem to me to have been such

an impossibility as to have been wholly unthinkable.

But when our beloved leader, the President of the Church, took us into his office and gave us blessings for this mission, little did I realize how the Lord could even then, beyond the skill of doctors or human minds and skill, bless that dear companion and fulfil to the letter the words of the President when he said to her: "You will come back from this trip increased in strength and healed in body." It has been one of the

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greatest testimonies that has come to me, and I stand today humbly and bear witness to the effectiveness of the prayers and blessings of, not only our President, but also of the faithful Saints everywhere.

If I could take as something of a text, then, the words of the Master, perhaps my feelings today could be best expressed in His words. John the Baptist had sent his disciples to Jesus, after John had received reports about the work of the Master, and they came asking him, "Art thou he that should come? or look we for another?" The answer that Jesus gave for them to carry back to John the Baptist was this:

Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. (Luke 7:20, 22.)

To you, President McKay, before the body of the Church today, as a humble servant, whom you sent out into the Far East to check on affairs there, to visit our boys in military service, our scattered Saints in that far-off land, I come back to you testifying, as the Master told the disciples to testify to John, the miraculous power of divine intervention is out there, which is one of the signs of the divinity of the work of the Lord.

We have seen one "nigh unto death" raised miraculously during this visit. We have seen the hand of the Almighty stay the storms and the winds, and overcome obstacles that otherwise would have made impossible the fulfillment of our mission. We have passed through danger-ridden country only a few hundred miles from where a war is brewing. We have seen the humble and the poor having the gospel preached to them. The signs of divinity are in the Far East. The work of the Almighty is increasing with a tremendous surge.

I do not know whether it was just a coincidence, or whether President McKay had some thought about it, but one of the commanding generals, when I was introduced to him in Korea, said, "Well, you have a lot of relatives in this country." The five most prominent names in Korea are Yi, Chang, Kim, Pak, and Lee. In China I discovered

that there were over five hundred thousand Chinese who have the surname of Li (Lee), and actually, some of the immigration authorities, when I signed my name, or they saw my name on my passport, would ask: "Chinese?" And I answered, "No, American." Then the comment, "You look Chinese."

So, I was accepted, President McKay, as almost a native. My coloring as to hair and eyes and skin seem to fit the general terrain.

Some years ago I read a statement contained in Parley P. Pratt's *The Key to Theology*. I wondered then at the meaning of this statement, and I come back to you today testifying that it was a prophecy that is today being fulfilled. I read from that inspired statement:

Physically speaking, there seems to need but the consummation of two great enterprises more, in order to complete the preparations necessary for the fulfillment of Isaiah and other Prophets, in regard to the restoration of Israel to Palestine, from the four quarters of the earth . . . under the auspices of that great, universal and permanent theocracy which is to succeed the long reign of mystery.

Then he names those two great enterprises, one, the Europe-to-Asia railroad which was then in the process of being consummated, and the other the Great Western Railway from the Atlantic to the Pacific in this country. Then he said this:

Politically speaking, some barriers yet remain to be removed, and some conquests to be achieved, such as the subjugation of Japan, and the triumph of constitutional liberty among certain nations where mind, and thought, and religion are still prescribed by law. (*The Key to Theology*, 75-76.)

Subjugation means conquering by force. I want to say to you that one of the most significant things that I have seen in the Far East is the fulfillment of what Elder Parley P. Pratt testified would be one of the significant developments necessary to the consummation of God's purposes, "the subjugation of Japan and the triumph of constitutional liberty among certain nations where mind and thought and religion are still prescribed by law."

I traveled on this assignment with Sister Lee and President Hilton A. Rob-

ertson and Sister Robertson. We had visited our native Saints and servicemen in all the districts of the mainland of Japan from Hokkaido on the north to Kyushu on the south, and representatives from the great cities. I then went across with President Robertson to Korea and then to Okinawa, Hong Kong, the Philippines, and Guam. I want to say to the parents, who are anxiously inquiring about their boys, something that I hope will calm your feelings, and will encourage you in your faith.

From the time that the First Presidency announced this appointment our telephones were ringing at home and at the office from anxious parents, and the substance of their anxiety was summed up in what one father said: "Will you see my boy over there, and take him the love from a lonesome dad?"

We met with a total of 1563 Latter-day Saint boys in military service, in our conferences in Japan, Korea, Okinawa, the Philippines, and Guam. They had arranged district conferences which simulated our stake conferences, and it was like holding a stake conference every other day all through this trip, because of the thoroughness with which they had organized their work.

I have never listened to better sermons than I heard preached by our five Latter-day Saint chaplains and our group leaders over there. They are studying the gospel. The excellence of their organization and the orderliness of their procedures under a mission committee comprising three lieutenant colonels, answerable of course to the mission president, and they in turn supervised by chaplains and by group leaders, is worthy of note. In every camp where we went, under military orders, we were accorded every privilege that could be accorded one going into those areas, and the first procedure was invariably an introduction to the commanding general of the camp, and a brief interview, during which he extended to us all the courtesies of the camp, and bade us welcome, and in a number of instances, came to our meeting.

They know of our boys. They know of the work of the Latter-day Saints,

and perhaps their attitude towards our boys is best summed up in what General Richard S. Whitcomb said to us down at Pusan, Korea, after we had been at the general's mess the night before, and he had indicated he would like to come to our meeting the next morning.

With 109 of our boys present, General Whitcomb rose to speak to them, and after a word of greeting, he said this, and I asked him if I might repeat it to you, President McKay, and to the fathers and mothers back home. (General Whitcomb is characterized by our boys there as one of the toughest disciplinarians in the United States Army.)

"I have always known the members of your Church to be a substantial people.

"Here in the Pusan area I have the largest court-martial responsibility of any command in the United States Army, but I never have had one of your faith brought before me for a court martial or disciplinary action, in this command. Wherever I have been, I have never known of a Latter-day Saint ever to be brought up for any disciplinary action."

On Guam I was furnished with a little paper from the camp which indicated that for the month of August one of our boys there, a Brother Douglas K. Eager, had been designated as the "Airman of the Month of August," and the citation read: "He won the award on the basis of his devotion to duty, character, appearance, industry, and military bearing."

One of the supervising chaplains, to take another example, from Clark Field in the Philippines, said this to me as we walked out of a meeting with the Protestant chaplains on the base: "I have never known any group of men in my military experience who have greater devotion to their country, and to their God, and to their Church—no finer characters than are to be found among the boys of the Latter-day Saints."

All through our visits, they had arranged their own programs—they sang three songs over and over again without anybody suggesting it. They sang, first, "We Thank Thee, O God, For a Prophet," and in every district confer-

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ence they sustained the General Authorities of the Church. It was one of the highlights of their conference.

The other that seems to have become their theme song while in military service is:

Come, come ye Saints, no toil nor labor
fear
But with joy, wend your way . . .

Why should we mourn or think our lot is
hard?

'Tis not so, all is right . . .

And should we die before our journey's
through

Happy day, all is well.

We then are free from toil and sorrow, too,
With the just, we shall dwell.

And then, finally, you must know what they were singing otherwise. They were singing about the hills of home, "O Ye Mountains High, where the clear blue sky, Arches over the vales of the free," and time and again I heard the wives of our few men, who are permitted to be with them in some places, and our boys everywhere, as they would shake hands, say, as tears would fill their eyes: "I wasn't homesick until I shook hands with you, Brother Lee." Someone from home!

Then they would say something like this: "Tell the folks back home not to worry about us. We are all right, but we worry sometimes about the folks back home."

I think my appraisal of what I saw among the boys there might be expressed in what Ralph Waldo Emerson is quoted as having said: "It is easy in the world to live after the world's opinion. It is easy in solitude to live after ones own, but the great man is he, who in the midst of the crowd, keeps with perfect sweetness the independence of solitude. . . ." Such is the way I found our boys, with the marks of true greatness upon their brows, keeping "with perfect sweetness the independence of solitude."

From the contributions of our military men in the Far East, sufficient money is being raised each month to sustain 21 full-time missionaries from Japan, who otherwise could not fill missions as full-time missionaries in the Japanese Mission. That amounts to

forty dollars a month for each missionary, or a total of between eight and nine hundred dollars each month. This is the second group of missionaries, which, when completed, will mean that our boys over there have contributed from out of their meager military allowances a total of over forty thousand dollars for sending local missionaries to do the work that otherwise could not be done.

Directly as a result of the work of the Latter-day Saint servicemen there were 47 converts last year, while another 103 have been baptized so far this year by the missionaries of the Japanese Mission. It was on the first Sunday of last month at 6:30 in the morning, just at the break of day, in Seoul, Korea, that we baptized a native Korean student and a young serviceman. At Clark Field last Sunday morning at 7:30 we baptized four, one a young native Filipino mother, who later bore her testimony in the conference session. What this means to servicemen as they come into the Church is perhaps best expressed in a humble testimony from a young seaman that came to Tokyo off the aircraft carrier, *Hornet*, which had docked at Yokohama. Later we met him down at Manila Bay. He came up at the close of the meeting in Tokyo, his arm in a sling, and explained that he had a badly infected arm. As he shook hands with me he said, "I am getting ready to be baptized a member of the Church, and if we are down at Manila when I meet you there, I hope to tell you I have been baptized."

At Manila he came, his arm now was perfectly healed, and said: "I was baptized on August 27. Something happened to me after I left that conference in Tokyo. My arm was swollen and was painful all through the meeting, but after I had shaken hands with you, I got on the train going back to the boat. Suddenly the pain ceased, my arm was healed, and now I am going back to that lovely wife who has been praying that I would straighten my life. I smoked, and I drank, and I did a lot of things to cause her sorrow, and I am going back to that sweetheart of mine, and I am going to spend the rest of my life trying to prove myself worthy

of her love." His faith had brought healing to his body and his soul. That is what the gospel meant to this seaman, who became a convert to the gospel of Jesus Christ.

Over there we have boys who are homesick for home. How they are thinking about their mothers and their wives and sweethearts is suggested by the fact that when Sister Lee would speak, they would oftentimes come up at the close of services and they would say to me some words of appreciation, but then they would say: "We really appreciated Sister Lee's talk," and they gathered around her because she was a touch of mother. They would tell her how she reminded them of their mothers. She was the symbol of the home to which they one-time hoped to come, and I think they almost filled a notebook for her of the names and addresses and telephone numbers of the folks back home they wanted her to call and to talk to.

Perhaps, what our boys are doing over there can best be illustrated in what Elder Aki, a young Japanese missionary up at beautiful Nikko, a recipient of the missionary contributions of our servicemen, who is just completing a two-year mission, said as he bore his testimony in English: "As terrible as was war in Japan, it proved a great blessing. Because as a result, it brought the Latter-day Saint servicemen back to Japan who paved the way for the reopening of the Japanese Mission."

President McKay, one of the things that is startling to me and significant, pertains to the language there. Difficult as it is, because of the peculiar characters as well as the difficult language, the Lord is seemingly helping us even to solve that problem. Since the troops came in, every school in Japan and in Korea is teaching English, and most of those young students, who are being attracted by the gospel, can speak some English. They are helping to break down the language barrier and making easier the work of the missionaries.

Down at Osaka where we had 179 in attendance, as I looked over that audience, and tried to estimate the ages of those in attendance, I would say that out of 179 in attendance, there were

fewer than 16 who were over 30 years of age. What these young people will do in aiding in that conversion is best illustrated by two incidents.

A year ago last April while I was in the Hawaiian Islands I interviewed and set apart under instructions from the First Presidency six lovely young girls to go over to Japan as missionaries. One of them, a young Japanese sister, was a bit hesitant to go because she had come of a Buddhist family. Her mother had opposed her going. Her brother had beaten her rather cruelly because of her insistence on Church activity. She was almost a nervous wreck, but she had the faith that somehow the Lord would help her through her problems, and we sent her on her way.

I met her at one of these conferences, and she whispered to me, her story. She said: "Twenty-three people, Brother Lee, are being attracted to the gospel partly by my efforts," and then she introduced me to an elderly grandmother, whose husband is an Episcopal minister, and the little girl, the granddaughter of this elderly grandmother, was the one who played for our singing during the conference. This little girl came home after she had joined the Church and said to her grandmother: "Grandma, your church is not true because you do not understand God, and you do not understand about the Godhead," and then she proceeded to teach her the missionary lesson about the Godhead.

This elderly grandmother said, "Any Church that can teach a child like that must have something." Our young Japanese missionary sister from the Hawaiian Islands now reports: "That grandmother is now preparing to become baptized a member of the Church through the missionary efforts of her little granddaughter, perhaps not more than eleven or twelve years of age."

There is another evidence of an awakening in Japan. Representatives of some of the leading newspapers in Japan, many of them, interviewed us, and wrote articles, both in English and Japanese. Our Japanese Saints were a bit amused about one of these articles where the heading was: "Mormon Polygamist Visits Japan." Fortunately

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the misleading statement was corrected in the body of the article. Following that announcement we received an invitation from a group who styled themselves, "The League of New Japan's Religious Organizations," who claim to have a following of ten millions of people. For the first time Japan is enjoying religious freedom. They asked that I meet with fifteen leaders of these fifteen religious organizations, comprising the league, and there discuss with them Mormonism, and then submit to a discussion following that time.

Their invitation is a bit interesting!

Invitation to the friendly talk meeting with one of the leaders of the "Mormon" Church. As Rev. Harold B. Lee who is one of the highest leaders of "Mormon Church" (The Church of Jesus Christ of Latter-day Saints) which is one of the most influential churches in America, is visiting Japan on his journey to fulfil his mission in the Pacific Ocean area. In order to promote good will we would like to hold a friendly talk meeting, . . . Also, paying respect to the laws of Mormonism no refreshment of tea or cake will be served at that meeting.

For that hour, with Brother Tatsui Sato from the mission office translating my words, they listened. Of these men, none claimed to be Christians, and yet in the discussion that followed I learned that they were in truth more Christian than many of the so-called Christians who neither accept the divinity of the mission of Jesus nor of his reality as the Son of the living God.

They recorded my talk on a tape recorder, and when the half hour was finished for discussion, they were still asking questions, so that our interview extended into two hours and a half, and that recording they promised later would be presented in their quarterly paper where they proposed to give it publicity. I told them that if they were interested and would send me their names and addresses, I would see that each got a copy of the Book of Mormon for them to study.

A few days later I received a letter in Japanese, which Brother Sato translated, and wherein the president in charge gave me the names and addresses. His letter reads:

We have no words to express our thanks for your very instructive address, which you gave us the other day. Although you were very busy and must have been tired on your way to preach the gospel in the Oriental area, yet you shared your very precious time for us, for which we have to be very grateful.

Then he said:

May we take advantage of your words that you would present us the Book of Mormon that we may understand better? We send you the list of names who attended the meeting.

Copies of the Book of Mormon have been sent to these leaders.

There is one thing more I should like to tell you about. At Pusan we have only three members on record, and when we arrived at a meeting, that was something of a surprise party for us, we found to our astonishment that we had in attendance not just three members, but besides our more than 100 servicemen we had 103 Koreans, mostly all young people of about high school age, and as a part of the proceedings they presented to me this scroll, written on silk parchment, both in Korean and in English, in which they had written these words, mind you, this was written and presented by a group most all of whom were non-members:

We sincerely welcome Apostle Harold B. Lee who come to Korea. The mission of his visiting Korea is very important and we are thankful to our Father in heaven from our heart deeply for the great support you have given us for the people of Korea.

Here we would like to express our gratitude to the soldiers who stayed in Korea. And preached the true gospel to us and also the chance we have had of gathering together with them under the name of our heavenly Father, therefore we are under a vow to repay their kindness. With thanks with all of our eulogy to you for your distinguished service of the faithfulness which will perform your important mission to come our Korea. And visiting our Korea in spite of it is long distance. We humbly pray in the name of Jesus Christ, A Men. From: Korean Group in Pusan of the Church of Jesus Christ of Latter-day Saints.

Well, that is significant, because for the first time they too are enjoying religious freedom.

I must tell you, President McKay, about the meeting with our lovely Chinese folks down in Hong Kong. We had no meeting place. They have not had much opportunity since they were baptized. It has now been nearly a year since they received the sacrament. But in our hotel room overlooking the harbor from Kowloon to Hong Kong we held a sacrament meeting. We bore testimony to them. We had gone up to that high point overlooking Hong Kong, where Brother Cowley, in company with President Robertson, President Aki, and their wives, had dedicated that land to the opening of a mission, July 14, 1949. There, too, we bowed our heads and thanked the Lord for the degree of Brother Cowley's blessing that had been received, and asked the Lord for a further outpouring of his blessing. Then, after we had visited briefly with these young Chinese students, one of these was a young girl—little Yook Sin Yuen—they call her Nora, a beautiful little girl who speaks good English, as taught her by the missionaries. As our bus pulled out from the hotel the next day to take us to the airport, she reached

up her hand through the window, and said to me as a parting word: "Apostle Lee, tell President McKay to please send the Church back to China." And I said to her, as the tears were in my eyes also, "My dear sweet girl, as long as we have a faithful, devoted band like you who without a shepherd, are remaining true, the Church is in China."

Well, I say, President McKay, as I commenced, I have gone now under your appointment to the Far East. We have seen the miracles of God's divine intervention. We have seen how the gospel has been preached, to the poor as an evidence of its divinity. God grant that the time shall not be far distant until the deathgrip of communism shall be unloosed, and those peoples shall be free to receive in fulness the gospel of Jesus Christ, for I am convinced that there are hundreds of thousands of souls who are begging for the truth.

I bear you my solemn testimony that I know these things are true, that God lives, and that this is his work, and I bear it humbly in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

AT THE closing hour of this great conference, I know you would have me express appreciation to persons and agencies that have helped in taking care of all who have been in attendance. I know in naming individuals and groups that I may omit some, but to you all we express appreciation and gratitude for your services:

To the public press, to you reporters, for your care and accuracy in reporting the proceedings, to the audiences for their responsiveness and attentiveness throughout the sessions of the conference; to the city officials; the traffic officers in handling increased traffic. As we have driven up and down South Temple we have noticed how attentive, how careful to duty, how considerate of the pedestrians you have been. Thank you! We mention the fire department also. They went to the trouble of seeing to it by actual tests that the fire wagons could in an emergency come

through the gates. To the Red Cross, who have been on hand to render any assistance to those who might need their tender care. For the semi-tropical flowers from Hawaii, we have already expressed appreciation. To the ushers, we say thank you. We have noted your attention to your assigned duties as given by your superiors under the Presiding Bishopric.

Gratefully we mention again the assistance rendered by the various radio and television stations here in our own city and state and in other states named in the various sessions of this conference. What a means of permitting hundreds of thousands of people to hear the proceedings of this conference of the Church! We thank you congregations assembled in the stakes in California, Arizona, Washington, Oregon, Idaho, Wyoming, and Colorado for the messages of appreciation you have sent in. Everyone has said that the proceed-

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ings have gone over the wire perfectly and then added: "Thank you and God bless you for the opportunity we have had this day of joining and worshipping with you."

We must mention again gratitude, not only appreciation, but gratitude for the groups of singers who have contributed so much to the inspiration of this conference, beginning with the Relief Society Mothers, and followed next day by those lovely little girls—the Bee Hive chorus. Just their presence and their sweet voices, aside from their singing, brought tears to many a mother's eye. Then the combined Scandinavian choirs, and the Men's Chorus of the Tabernacle Choir last evening in the priesthood meeting, and finally, our own Tabernacle Choir. Do you know, they have been here since seven o'clock this morning?

I am happy to re-announce to you that in appreciation of the great service that this body of devoted singers is rendering under the able directorship of Brother J. Spencer Cornwall and the organists, Elders Alexander Schreiner, Frank Asper, and Roy Darley, they will be given a trip to Europe. They will go as ambassadors of good will—representing in honor and artistry the state, as well as the Church. With all our hearts, here today we say, thank you and God bless you in the preparation of that great trip!

All that has been said and done and sung, all the testimonies borne have directly or indirectly led to this divine admonition: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

Let us then make God the center of our lives. That was one of the first admonitions given when the gospel was first preached to man. To have communion with God, through his Holy Spirit, is one of the noblest aspirations in life. It is when the peace and love of God have entered the soul, when serving him becomes the motive factor in one's life and existence that we can touch other lives, quickening and inspiring them, even though no word be spoken. There is operative in the world a spiritual force as active and as

real as the waves that have carried the message today to those tens of thousands by radio and television.

"Lord, who shall abide in thy tabernacle?" cried the Psalmist. That means, who can come into that realm, that spiritual realm . . . "who shall dwell in thy holy hill?"

"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." (Psalm 15.)

Who will fail in getting into that divine presence? "He that backbiteth, he that doeth evil to his neighbor, he that taketh up a reproach against his neighbor." (See Psalm 15.)

Let us, as we seek first the kingdom of God, avoid backbiting and evil speaking. Gossip bespeaks either a vacant mind or one that entertains jealousy or envy. Let us avoid self-righteousness. There is a proverb that says, "Every way of a man is right in his own eyes: but the Lord pondereth the hearts." (Prov. 21:2.) "Whoso boasteth himself of a false gift is like clouds and wind without rain." (*Ibid.*, 25:14.)

Finally, brethren and sisters, "be perfected, be comforted, be of one mind, live in peace and the God of love and peace will be with you." (See II Cor. 13:11.) Keep in mind the Savior's prayer: "Make them one, Father, as thou and I are one."

I wish that all within the sound of my voice at this moment, all who have any prejudice in their hearts, might have glimpsed the General Authorities in the House of the Lord last Thursday morning, when they met in fasting and prayer to prepare themselves spiritually for the responsibilities awaiting them in this great conference. You would have glimpsed the unity of the First Presidency and through this transmission of heart to heart, soul to soul, you would have known the love I bear for these two counselors, for their clear vision and sound judgment and their patience with their leader when necessary. You would have glimpsed the unity and love of these twelve men, of their Assistants and of the First Council of the Seventy, the Patriarch, and the Presiding Bishopric. We pray that the love and unity in that meeting may extend to every stake presidency, mission

presidency, every bishopric, every priesthood quorum and auxiliary throughout the Church. With such unity and love there is no power on earth which can stop the progress of this, the work of God.

May his blessings attend you, now, as you go to your homes. We bless you that the spirit of unity and the spirit of testimony of the divinity of this work may abide in your hearts always, that peace and love may be in your homes as never before, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

The Tabernacle Choir will now favor us with "God Be With You Till We Meet Again," Elder Cornwall conducting, and the benediction will be offered by Elder Davis Green, President of the Minidoka Stake, after which this conference will be adjourned for six months.

The Choir and congregation joined in singing the hymn, "God Be With You Till We Meet Again."

The closing prayer was offered by President Davis Green of the Minidoka Stake.

Conference adjourned for six months.

President David O. McKay:

Just one moment, please. I overlooked to tell you that tonight the Deseret Sunday School General Semi-Annual Conference will be held in this building at 7 o'clock.

The congregational singing of the Conference was conducted by J. Spencer

Cornwall, Conductor, and Richard P. Condie, Assistant Conductor of the Tabernacle Choir.

The Tabernacle Choir furnished the choral singing for the Sunday morning and afternoon sessions, J. Spencer Cornwall conducting.

The Tabernacle Choir Men's Chorus, under the direction of J. Spencer Cornwall, furnished musical numbers at the General Priesthood meeting.

The Relief Society Singing Mothers from the Salt Lake, Cache Valley and Southern Idaho areas, with Sister Florence Jepperson Madsen conducting, furnished the music for the Friday morning and afternoon sessions.

At the Saturday morning session the Bee Hive Girls 40th Anniversary Chorus (Young Women's Mutual Improvement Association), under the direction of Sister Margrit Lohner, furnished musical numbers.

Saturday afternoon, the choral music was by the Combined Scandinavian Choirs, with Hulbert Keddington conducting.

J. Spencer Cornwall directed the singing of the Tabernacle Choir and Frank W. Asper was at the organ on the *Church of the Air* program, and also the *Tabernacle Choir and Organ* broadcast.

Accompaniments and interludes on the great organ were played by Alexander Schreiner, Frank W. Asper and Roy A. Darley.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON
Clerk of the Conference

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